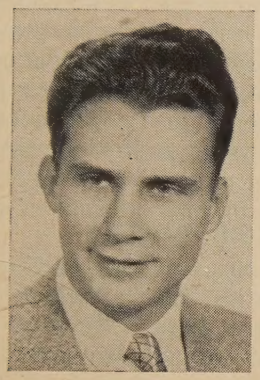
The Pulpit

A Journal of Contemporary Preaching



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By William E. Hulme

EFFECTIVE PREACHING

"HOW can I get my people to come to me with their problems?" Many pastors are asking this question. They feel like doctors who are waiting for someone to walk into their office. How can pastors encourage their people to come for help?

People who have serious problems are usually ashamed of having them. So long as they think they can handle things themselves they probably will not come—particularly if they are not accustomed to seeking help. Even when they are desperate they still may stay away. The pastor therefore must take every opportunity to make it easier for them. As his people see and hear him each Sunday in the pulpit they form a large part of their opinion of him as a counselor. How can he use his sermon as a steppingstone to his counseling?

The sermon that moves people to come to their pastor with their problems is the sermon that comes to grips with these problems. When his preaching is helpful to them they feel encouraged to come to him for counseling. What then are the essential characteristics of this kind of preaching?

Theological Stability

In spite of many evidences to the contrary the church is still the house of God. From early times congregations have confessed their faith in God as a part of the church service. The confession of faith evolved through the centuries as people felt the need for greater clarity in their religious beliefs. There is a psychological need for theology: it satisfies the demand of the intellect for a definite structure and it is the mind's way of getting hold of religion.

Theology is not to be identified with a technical theological terminology, nor with complicated doctrinal minutiae, nor with a bigoted dogmatism. The psychological need for theology is the need for clarity in regard to the fundamentals of belief. The preacher who is consistently vague in theology is neglecting the need of his people for a faith that can be defined.

The omission of theology from the sermon may be the result of a conflict in the preacher's mind. His seminary training may have removed him from the religious beliefs of his congregation. He may be reluctant to bring these differences to the attention of his people, particularly since their beliefs are usually more in line with the historical and confessional standards of his denomination. He may evade the issue entirely or try to conceal it by carefully choosing his words so that each hearer may draw his own interpretation from them. His purpose in preaching, then, is more to create an impression upon the minds of his people than to convey a meaning to them.

People who listen to preaching of this kind for very long will suspect the truth. If they have problems they will be even more disturbed. Anything that makes them dubious concerning their pastor's beliefs undermines their confidence in their own beliefs. I am not saying that pastors should preach what they do not believe; I am saying that this preaching in a theological vacuum is leaving unsatisfied the soul's hunger for religious truth.

It is essential that the counselor establish rapport with his counselee. The pastor initiates this relationship from his pulpit when he shows his people that he understands them. He must know human nature.

Understanding Human Nature

Before he can understand his people he must understand himself. This may be a difficult thing to do. Before he can understand himself he must be honest with himself, and his role as a minister is not conducive to such objectivity. His character is pigeonholed—he is a professional example of Christian living; and he may become so conscious of this picture of himself that anything counter to it is rationalized or ignored. He deals with difficult people—the neurotics in the woman's society and the reactionaries on the church council—and can easily get involved in ego-squabbles.

A study of psychology should help him understand himself. If he learns from science the functional pattern of the human personality he learns also to recognize this pattern in himself and others. He grows sensitive to the psychological clues that interpret human behavior and is better able to describe the workings of human nature to his people. In doing this, it is advisable not to use

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The kind of preaching that will enlarge the pastor's ministry of personal counseling

INCLUDES COUNSELING

psychological terminology; congregations want a pastor, not a psychologist.

The Bible itself is a textbook in human nature. It is also the preacher's textbook for sermons. If he has done a conscientious job in the study of his text he can scarcely help but show a knowledge of human nature. The fundamentals of the psychology of personality were in the third chapter of Genesis long before they were discovered by the psychologists; and this analysis of the human personality runs throughout the Scriptures. When the preacher accurately describes human nature, each of his hearers will think he is talking directly to him. The people know he knows how they feel.

Personal Religion

People with problems come to church to seek help from religion. They are most likely to get this help from sermons that apply religion to the inner life. Sermons on social action have their vital place, but it is the sermon on personal religion that moves people to ask for counseling.

According to the psychology of religion, religion is man's response to a Creator of values in which the Creator himself is recognized as the supreme value. The man in the pew wants first of all to lay hold on God. People are the same today as they were when they traveled from all over Europe to talk with an obscure kitchen monk who knew how to make God real. When Brother Lawrence taught people to practice the presence of God he was satisfying the fundamental need of the human personality. "Our hearts are restless until they find rest in Thee."

In the course of facing a problem people often lose their personal religion. The large role that guilt plays in human problems is responsible for this. Subconsciously they feel they have offended God and that he wants little or nothing to do with them. They may even believe that this damage to their personal religion is the basis of their problem. "God seems a million miles away," one student said. "Sometimes I wonder if he even exists." The boy had been chronically disturbed and unhappy. We rooted out the cause of his trouble. Having practiced autostimulation he felt defiled in the eyes of God. Unable to face God, he ceased to see him at all.

Moving in a circle where God is taken for granted the pastor will have to remind himself that there will be doubters among his hearers, that they are often people with problems, and that basically their problem is the guilt which has separated them from God. In his sermons he should seek not only to stimulate belief in God but also to eliminate this barrier to belief. Guilt is a religious problem. The heart of the Christian gospel is its solution. As the pastor tries to make this forgiveness effective in the lives of his hearers he is preaching personal religion in its essence.

Ring of Sincerity

Several years ago when I needed the assurance of faith I heard Peter Marshall preach. I left his church helped not only by what he said but also by the sincerity with which he said it. It is from the preacher's own experiences in the spiritual life that he learns how to make religion practical. "I believed, therefore have I spoken."

The pastor's sermons reflect his private devotional life. The time he spends with God is a blessing not only to himself but also to his people. It is in communion with God that he receives the spiritual vitality that enables him to preach with conviction. No man can keep company with Christ without being transfigured.

Unfortunately the demands upon the minister's time are a threat to his devotional life. So long as he is near a telephone he cannot call his soul his own. Hypersensitive lest he offend anyone, he too readily gives up God's time for matters much lower in value. Having failed to fuel up he begins to run dry.

It is when he feels spiritually inadequate that he may try to assume a religious air. Because he is behaving unnaturally he lacks the spontaneity of sincerity. He may take refuge in legalism and externalize religion in a set of rules; attention can thereby be diverted from his feeble faith. Without realizing it he may even espouse some noble cause partly as an escape from his conflict. While this cause may be worthy of his ministerial energies, if he is using it in any way to substitute for the deficiency in his own personal relationship with God, his preaching will be of little help to people with problems.

'Invitive' Attitude

What in counseling is called approachability, in the pulpit can be called an "invitive" attitude. An analysis of this attitude reveals three ingredients: humility, tolerance and *humanliness*.

I have heard "name" preachers who were quite obviously aware of their prominence. But a pastor

does not have to be a "name" to feel important in the pulpit. To those in the pews beneath him he is an authority. How can he maintain humility? Gerald Kennedy has given us the answer. The preacher's task is to lead his people to the attitude of mind where God can tell them his will, rather than to do all the telling himself. Rather than run the risk of playing God he actually bows out in favor of God. God must increase while the preacher must decrease.

If the minister is harsh and unbending in his condemnation of the enemy—whether it be McCarthy, the communists or the Catholics—his people will be wary in approaching him with their own problems. Feeling that their particular situation is inexcusable, they will see in any intolerance a frightening possibility that he might be intolerant with them also.

Although he should be wise, the preacher can sound too wise. Good as a minister is supposed to be, he can give the impression of being too good. If his preaching reveals a man extremely clever, whose emotions are always under perfect control and who knows all the answers, he may seem to his people to be far above their human level. Their feelings of inferiority accentuated, they may feel too inadequate even to approach him.

Preaching has its oratorical barriers to an "invitive" attitude. The pulpit tone is repellent because it is unnatural. Shouting may be good for emphasis but because it is associated with anger it is also frightening. Anything decidedly beyond the bounds of the conversational pattern—even ornate and dramatic wording—can put a damper on the desire to confide.

The preacher is sharing with his people his insights into and understanding of the mind and purposes of God. He is not preaching *at* them. His sermon should move the troubled soul to say, "I think I can talk to a man like that."

Preaching and counseling must work together if either is to meet the needs of the congregation. Preaching alone cannot give the specific clarification that the interchange of conversation in the counseling relationship can effect. Nor can it always reach the more serious and deep-seated problems. Counseling alone would be too time-consuming a method to meet all the personal problems of the parish. Preaching and counseling need each other.

By Donald Macleod

Heritage

Walk about Zion . . . Mark ye well her bulwarks . . . that ye may tell it to the generation following. Psalm 48:12-13.

MAXWELL ANDERSON, in his patriotic play *Valley Forge,* shows a moving scene in the Revolutionary War. On Hay island some hungry and dispirited soldiers had dragged themselves and their wounded comrades into the shelter of an old barn. The tide of battle was sorely against them. When General Washington came in unexpectedly, the true facts were burned into their hearts as he said: "I promise those who follow me further, no chance of victory, for, by my God, I see none, no glory or gain, or laurels returning home, but wounds and death—cold, disease, and hunger, winters to come such as this you have, with our bloody trail in the snow and no end to it till you shovel each other in with those at Valley Forge." Then with heavy hearts they buried the dead. And when the last ground was turned, Washington faced his few beleagured men and said, "This liberty will look easy by and by when nobody dies to get it."

Heritage! What mingled feelings and tides of emotion rise within us at the mention of this word! What memories, images and visions pass before our eyes! And, at the same time, who among us does not feel also a sense of rebuke and judgment when he recalls how frequently he has overlooked his heritage or substituted something else for it?

Here, for instance, is a man to whom his fathers bequeathed a good name, but who through his preoccupation with the world and the things of the world has lost it. And now he feels he has done an act of treason against those who were his benefactors. Here is another who has regarded the outward trappings of our civilization—our material wealth, our inventions, our machines—as

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the heart of our national heritage, and in his anxiety to possess them he has stifled those qualities that alone can make a man worthy and strong. And here is another who sits back complacently and asserts that the world owes him a living, who takes his heritage for granted, as if it were something to plunder and loot for his own narrow and selfish ends.

Attitudes Toward Our Heritage

These are merely examples of our human attitudes to the gift and benefit of a heritage. But they are indicative of an underlying weakness, namely, an ignorance of what a heritage really is and of the ways in which it ought to be appropriated and used. Far too many citizens of this generation are very similar to the well dressed lady (about whom Crossley Hunter tells) who applied at the box office of Carnegie Hall, New York, for tickets to hear the great violinist, Jascha Heifetz. "Is he the best in the world?" she asked. "Yes," said the manager, "he is considered one of the best." "I only hear the best," she explained, "and I must have two of the best seats." Then, as she turned to leave, she asked one more question, "By the way, what does he play?"

Few among the peoples of the world were more conscious of their heritage than the people of Judah, and few preserved a heritage so carefully or directed it to such noble ends. Where in the story of the nations can you find a better watchword concerning a heritage than the words of our text?

These words take us back 2,700 years and we see in our imagination what the people of Judah called "the City of the Great King." On the north was Temple hill, rising majestically above the city and crowned with the towers and bulwarks and walls of Zion. And stretching out from the foot of the hill lay the city of Jerusalem. As each Judean worked at his daily task—whether buying or selling or plying the potter's clay—unconsciously he would look up toward the hill of Zion, and at once a feeling of security would surge through his whole being. There was the center of his spiritual life. There was the symbol of his nation's confidence in the midst of the convulsions of a shaking world. God was in it. God had worked a great deliverance for his people. And God would remain as the source of his confidence even until death. That is why the psalmist, in a spirit of rapture and admiration, sang, "I was glad when they said unto me, let us go unto the house of the Lord."

This, then, was Judah's heritage. But, mark you, it did not consist of worldly possessions, because of these Judah could never boast. Their heritage was not something they could grab or handle or hoard. It was a *relationship* of a peculiar quality to something far greater, far stronger and far worthier than themselves.

Now, what has all this to do with you and me? Simply this: This generation in America ought to stop long enough to take stock of itself. Far too long have some thought that our heritage consists merely in the victories and inventions of former generations and that all this age has to do is to preserve the records in fireproof museums. Far too long have others thought that our heritage means America's industrial potential and a higher standard of living. But a heritage is none of these by itself. Our heritage consists in and depends upon our relationship to those highest values by which alone a people lives. But we have become so preoccupied with the frenzied pursuit of things earthly that our relationship to things eternal has become shabby and thin; and we have failed to see that without such a worthy relationship nothing great, nothing blessed, nothing pure and lofty remains in this nation or in any other. In these days therefore, when the whole world seems to have lost its way, we ought to rediscover and revitalize our heritage.

Taking Inventory

How can this be done? Well, how is any worthy personal relationship strengthened and preserved? Through an attitude of respect to that which you are indebted, through an eagerness to foster this relationship, and through your response to the claim that relationship lays upon you.

Consider these words of Thomas Mann: "Democracy is the political expression of Christianity." Now , it is never in order to equate Christianity and American democracy. But it is in order to ask: Have we, in the freedom of our democratic institutions, cultivated an attitude of due respect toward those Christian principles that have given our democracy its nature and its genius? What has our relationship really been? All too frequently it has been an attitude of utter disrespect. Like the Prodigal of old we have laid hold upon our advantages disrespectfully and squandered our heritage in the far country. Through our neglect and indifference, the spiritual momentum of our fathers has been running down and we have been wholly unaware of it.

Our newspapers are filled these days with sordid accounts of those who have taken the best things in our democratic tradition and twisted them around to serve selfish and ignoble ends. Economic security, for example, which ought to mean the right of every man to an honest livelihood, has been turned round to mean that the state owes me a living. The honest ballot, one of the ramparts of our democratic system, has been besmirched by the man who says, "My vote is available to him who pays my price." And freedom of religion has been taken by one religious minority as an opportunity to advance its own particular ideas, among which is this: their right as a minority to claim full religious liberty in the light of our democratic principles and the right when they are a majority to deny religious liberty in the light of

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their totalitarian principles. So the time is ripe, and indeed emergent, for us to face this timely question: Do we cherish our democratic heritage sufficiently to go all out in a continuous overture of high respect to Christianity which gave it birth?

It was S. Parkes Cadman, I believe, who told of that memorable event when a Scottish university conferred an honorary degree upon David Livingstone. It was the accepted custom in those days for the students in the galleries to heckle the person who was to receive the degree. Many feared what would happen when Livingstone arose. "There he stood," said Cadman, "with one arm hanging at his side, his shoulder had been torn by a lion in the wilds of Africa." But with a wave of unanimity the student body rose and stood in silent reverence. No other attitude but deep and silent respect was appropriate in the presence of one whose relationship to the highest Christian values represented a heritage that could never die.

The Past and the Future

Not only must our attitude be one of respect but, in the second place, we must be eager to possess our heritage and to establish its future. It is alarming to notice how many people live in a vacuum; they receive nothing unto themselves, and they give nothing out. This is what Joseph Fort Newton meant when he talked about "the tedious egotism of our day, when men are self-centered, and self-obsessed, unable to get themselves off their hands." Some take and consume everything they can get out of their heritage and then pass nothing on to their descendants. Others laugh their heritage to scorn and pass on to posterity only what is cheap and third-rate. But when you read the Bible you discover a people who were most sensitive to the future and vividly conscious of their past. As G. Stanley Russell points out, one of their favorite words is "remember," but it never crowds out their interest in the future. Abraham raises an altar upon the ground which God had promised to all the future generations of his kin. The prophets, even amid catastrophe, think of a Day of the Lord yet to dawn. And Jesus took the finest and best out of his Jewish religious heritage and invested it in a pattern for the future—the Kingdom of God.

Men and women, you do not belong to the past. As E. Stanley Jones reiterates, "the past belongs to you." If, however, you center your affections and interests upon worldly possessions, you will eventually belong to them and will be enslaved by them, and when they die, you will die too. But if you turn to your rich heritage—its great literature, its religious heroes, its record of struggle and sacrifice, and the wondrous story of a God who moves and lives with men and gave himself that men might live—and if you claim these as your own, then you and they will belong to the future. And it is upon this noble relationship to the past and future that your heritage and that of your sons depends. "Walk about Zion. Mark ye well her bulwarks, that ye may tell it to the generation following."

And finally, there is a price to be paid, as there is for anything that is worth while. During those stirring days when papal forces were trying to exterminate the Reformation in Scotland, the cause of Protestant Christianity found in John Knox its most rigorous spokesman and doughty champion. One night, so the tale goes, Knox left his study and walked with determination into the garden. He was followed by a friend, who overheard him cry three times with controlled conviction and passion, "Give me Scotland or I die!" And just because one man was ready to offer himself at so great a price, the religious heritage of Scotland has sent streams of blessing over the whole wide world.

Whether it be a handful of freezing Pilgrims offering a prayer of thanksgiving on Plymouth Rock, or Washington praying at Valley Forge, or Lincoln affirming against odds "There is a God governing the world," or, in more sacred categories, Jesus the divine Son of God saying, "To this end was I born and for this cause came I into the world, that I should bear witness to the truth" —the response has meaning for us all. And for you and me today it is a matter of answering the claim of the Lord of Life so that our new life and new world may be his; so that the best things of our heritage—the open Bible, the liberty to proclaim its justice and truth, the worth of all men in God's eyes—will not be permitted to perish from the earth.

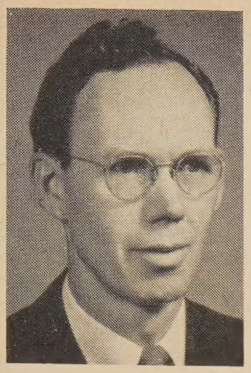
A Prayer for World Order

By Richard C. Hertz

Associate Rabbi, Chicago Sinai Congregation, Chicago, Illinois

OUR heavenly Father, thou who art the Father of all men and in whose sight all Thy children are brothers, we come together to offer our thoughts and our prayers unto thee and to remind ourselves in the words of Scripture that "where there is no vision, a people perish."

We pray for thy blessing of vision, now that our world is in a ferment over hunger, poverty, disease and ignorance. We pray that we may learn the art of creative leadership, so that we can assume our responsibility in the world; that we may learn the art of patient diplomacy, so that the lessons of collective security may not be lost in our time. Help us to keep alive the hope for peace. Help us to nurture the will for peace. Teach us that we must wage peace as energetically as we wage war. May the distemper of our time, which dehumanizes life and makes of man an automaton, be speedily overcome. Help us to cultivate moral insight and spiritual regeneration. Let the nations know that not more physical power, not more national power, not more sovereign power, not more atomic power, but more soul power within the hearts of men everywhere will ultimately bring peace. Amen.



By Olin A. Lewis

God and Nature

The heavens declare the glory of God . . . The earth is the Lord's and the fullness thereof. Psalms 19:1; 24:1.

WHAT has happened to our world during the recent weeks? Some would answer with "developments on the Korean front" or "the increased confusion on the political front." But something more important has happened. Nature has come alive. She has put on new garments and we live in a new world. I got up one morning lately and looked out of my window. Overnight the world had changed. The trees were in leaf and many of them were in blossom. The shrubs and early spring flowers were a riot of color and the birds lifted their early morning song.

Nature had changed from a dead and barren existence to a beautiful and lovely expression in response to the warmth of God's sunshine and love. What couldn't happen in the world of human relationships if we set aside hatred and self-seeking, the drive for power and control, and replaced them with the warmth of human kindness, friendship, understanding, appreciation and love which God has put in the human heart?

Such revelations of nature can move the heart nearer to God. This was the experience of the Psalmist who moved from a consideration of the glory of the heavens to the goodness and love of God. It was the experience Wordsworth so beautifully expressed:

> And I have felt
> A presence that disturbs me with the joy
> Of elevated thoughts, a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air
> And the blue sky, and in the mind of man—
> A motion and a spirit, that impels
> All thinking things, all objects of all thought,
> And rolls through all things.

It was the experience of Coleridge as he looked at Mont Blanc:

> Dread and silent Mount! I gazed on thee
> Till thou, still present to the bodily sense,
> Didst vanish from my thought; entranced in prayer,
> I worshiped the Invisible alone . . .
> Great hierarch! tell thou the silent sky,
> And tell the stars, and tell yon rising sun,
> Earth, with her thousand voices, praises God.

But one does not have to be a poet to be led by nature into the nearer presence of God. One has only to look and listen and let his heart respond.

In this day when we are pressed by so many materialistic considerations, when high taxes and low money values impinge continuously upon us, it is good to remember that we still live in a world where we can get something for nothing.

I walked through several lovely gardens this week and the wealth of their beauty didn't cost a cent. I rode over the mountains and sat conversing with a friend in the woods. There in the ministry of nature it was as though the soul was bathed and cleansed. It cost nothing except the willingness to respond.

If we look back some weeks to the time when nature was seemingly dead, we are led to reflect that the richness and beauty of nature come from life's dormant hours. All winter long nothing seemed to be happening, but God was working in order that our world might be blessed with what we see today. This truth is applicable to our own lives. There are times when it seems that nothing worth while is happening in our lives, but these may be the dormant hours when God is truly working still. Lincoln had his "wilderness years" out of which came the beauty and depth of his character.

God's Timelessness

Sometimes we are shelved by illness and we chafe under the enforced idleness, but these too may be dormant hours when God is working and character is being deepened and personality strengthened. I talked with one such bedridden person this week. Just to talk with her was a blessing in itself. Amid all her affliction a beauty of spirit has grown.

This truth is applicable to society. There is no question about the grave urgency of present world conditions and the chaos and confusion that confront us. But these may be dormant hours, for certainly God is working still, and out of them can come something to bless mankind.

The philosophers make much of the difference between clock time and God's timelessness, and we

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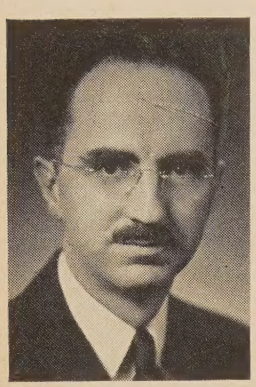
do well to escape the tyranny of the clock. God is patient; certainly nature reveals him so. Over long eons of time he has struggled and worked to fulfill his purposes. He has worked patiently and will not be defeated.

I have read somewhere of a giant sequoia that hundreds of years ago was scarred by forest fires, but slowly and patiently God worked until the scars were healed and today no external evidence of them is left. Even in the dormant hours God is working. We may well take time to share the timelessness of God for he is eternally present.

Nature also reveals God as a living and working God. He is working not only in the things of nature, but in human nature. He stands revealed to us as a generous God. His gifts are more numerous than a single mind can comprehend. His works in nature are no more numerous than his works in grace. There are no limits to his love, to his forgiveness, to his comforting and strengthening. The God revealed in nature is the same God who is revealed in grace in Jesus Christ.



By William H. Hudnut, Jr.

The Kindled Heart

IMAGINE seeking spiritual help from a man nineteen centuries after his death! Yet for this very purpose we still turn to St. Paul. He was a native of Tarsus, a tentmaker, a strict Pharisee and a Roman citizen. He was also an active persecutor of this new sect which claimed that a man named Jesus, crucified as a public enemy, was still alive. Paul had helped to organize the first persecution against the church, with the result that its members were scattered abroad. He approved the murder of Stephen and laid waste the early Christian community.

Why should such a cruel figure of the first century concern us? Because he was changed, radically, completely changed. An all-consuming conflagration that never burned out was started in his life; it burst into flame on a trip to Damascus, and forever after utterly transformed him. What he had been, died, and a new man was born. He heard a voice, he saw a vision and became a different person, a living flame of the Spirit, a torch that could not be extinguished but that spread the refining fire of the Christian faith far and wide through the Roman world.

Who cares now about the travels of the Roman emperors who were his contemporaries? Yet Paul's travels are known to us in detail, for they brought Christianity to the western world. Tiberius, Caligula, Claudius, Nero—who cares about their thoughts today? Yet Paul's thoughts—what Christian could live without them? "Love suffereth long, and is kind . . . to me to live is Christ . . . more than conquerors . . . death is swallowed up in victory"—in thoughts such as these Paul still leads us, beckoning us to the dedicated life. Who cares about the barbaric acts of those early Roman emperors? Their deeds are dead and damned, covered with the dust of centuries. But Paul's deeds—the creative consequences that flow from them are not yet exhausted. And why is all this true—why have the mighty fallen and the weak lived on, why have the emperors faded while that little, sickly Jew has only grown in stature? The answer lies simply in this: Paul's heart and mind were kindled in the world's greatest cause; he was on fire for Christ.

Every Man a Preacher

The first change in Paul's life was that instead of leading new persecutions he started to preach on behalf of his new-found Lord. "Christ sent me not to baptize but to preach the gospel, not in words of wisdom but in demonstration of the Spirit and of power. I preach not myself, but Christ Jesus as Lord; I am a servant of yours for his sake."

Thus spake the kindled heart; thus it always speaks. A heart aflame for Christ cannot help talking about him. Indeed, every person is inevitably a preacher of something—of hate or love, lies or truth, ugliness or beauty, malice or magnanimity. Some preach the latest health fad, others their favorite sport or club, some their business, some themselves. It is not a question of *whether* you

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are preaching but *what!* Every man has his message, his gospel, and even though he is unaware of doing so he preaches it. Pity the person who has no preachment beyond himself! Here is such a one:

> With lofty pride she entered the room.
> "I," said her carriage,
> "I," said her eyes,
> "I," said her careless, yet well thought-out nod.
> She spoke,
> Breaking the silence that her presence made,
> With sounds like pebbles dropping on cracked ice.
> "I," said her well posed gestures,
> Then: "I," said her voice.

In contrast to such egoism, Paul preached not himself but Christ Jesus his Lord. He was not interested in mollifying people's consciences but in stabbing them awake. A religion that merely pampers our prejudices and rationalizes our shortcomings he knew to be bankrupt and a traversty on the gospel. Only the truly Christian mind, spread abroad in the lives of millions who have actually caught God's vision and been fired by his purpose, can bring humility, beauty and dignity into human existence. God needs preachers of his truth, and this means not only men in the pulpit but souls on fire for him in every walk of life, staunch and ceaseless proclaimers of his love, men of the kindled heart.

Preachers like this are born, born from above. Call it conversion, if you will, or integration or sanctification or awakening; the word matters not. The fact is what matters, for whenever a preacher of the love of Christ is born, the world is enriched. Here is Wordsworth describing his own spiritual birth, utterly different from Paul's yet in essence much the same:

> I had passed
> The night in dancing, gaiety, and mirth,
> With din of instruments and shuffling feet,
> And glancing forms, and tapers glittering,
> And unaimed prattle flying up and down,
> Spirits upon the stretch . . . Ere we retired,
> The cock had crowed, and now the eastern sky
> Was kindling . . . In front
> The sea lay laughing at a distance; near
> The solid mountains shone, bright as the clouds,
> And in the meadows and the lower grounds
> Was all the sweetness of a common dawn.
> Ah! need I say, dear Friend, that to the brim
> My heart was full? I made no vows, but vows
> Were then made for me; bond unknown to me
> Was given, that I should be, else sinning greatly,
> A dedicated spirit.

So God's grace surrounds us and often, in ways surprising to us, invades our lives, reclaims us from the shallow, selfish tenor of our ways, and we are born from above. A Power greater than ourselves possesses us, as a canal lock takes hold of a ship, quietly but irresistibly lifts us, and sends us out on a higher level. We are raised above the shadows of mortality, above the all too mediocre levels of our ordinary existence, and cleansed in the pure air of the spirit. That is what happened to Paul; that is what happened to Wordsworth; that is what should be happening to you and to me. There is nothing the world needs from us quite so much as kindled hearts, on fire for Christ, preaching in all ways and at all times for him.

The second change that came in Paul's life was that instead of teaching hatred and violence he became a teacher of God's love and truth. He not only preached the Word, he taught it unceasingly. "I teach everywhere; I was appointed a teacher of the Gentiles in faith and truth." He spent the last two years of his life in Rome "teaching the Lord Jesus Christ with all boldness." He had the temerity to teach that in Christ all men are equal —Jew and Greek, barbarian and Scythian, bond and free—with such a passion of conviction and scorn of compromise that he was sometimes mobbed. Once the Jews were so enraged that they laid violent hold on him, dragged him out of the temple, beat him and very nearly killed him. To keep on teaching the love of Christ under such conditions required a kindled heart.

Teacher of God's Love

Whom are you teaching, and what? Do you seize every opportunity that comes your way to speak out boldly for Jesus Chirst, to teach his love, his sense of values, his type of goodness? The greatest difficulty with this age is that it does not know its true Savior. Its educators are not sufficiently concerned with teaching his truth about God, about personality, about brotherhood and the church, about sin and salvation and eternal life. Unless we understand that such a faith is the only kind fit to serve as a universal religion, that it is not an addendum to life but must be its central theorem, the day of peace and justice and freedom is indeed afar off. To teach the full content of the Christian gospel today men are needed in every walk of life, men of resolution and intelligence, and, above all, men of the kindled heart, whose spirits burn and are not consumed.

Christian character in individuals and the fruits of Christian brotherhood in society do not just happen: they must be taught. If we want a decent world we must work for it. We have no right to expect a Christian world order in view of the appallingly little we have done to bring it about. We take our teaching responsibility as Christians too lightly, give our religion only occasional and halfhearted thought, and fail to realize that any culture which declares tolerantly that all religions are equally true is very apt to declare in the next breath that all religions are equally false, and that Christianity is hardly worth a man's impassioned support. Has not something approaching this already happened in Christendom? Does not our modern skepticism insist that the way to get along with each other is not to believe anything too strenuously? The only reply to such an attitude is the undiscourageable belief that Christ is the ultimate answer to the problem of human existence, and the personal resolve of each of us to teach his way of life in season and out, cost what it may. But in the face of an indifferent and sometimes hostile world this takes a kindled heart!

We cannot in all fairness expect our children to be Christian unless they are taught the Christian standards of conduct. We cannot expect them

to keep their tempers or tell the truth or make Jesus the judge of their consciences unless they can see their parents living close to him. It is difficult to understand why some parents confidently anticipate attractive and unselfish Christian character on the part of their children when they make Sunday school optional, fail to bring them to church when they are old enough, forget or refuse to conduct family worship or even say grace at table, and above all give their children the impression that Christianity is an unimportant side issue of life. We cannot delegate the responsibility of making our families Christian. The trained leadership of the church can help, but it cannot assume this high responsibility for us. You cannot professionalize a privilege like that and have it last. No one but parents with kindled hearts can bring their children to Christ.

So, as you go, teach!—yourself first, then others. Teach at home, teach in the church school, teach in all you say and do, teach in love and in humility, but teach the gospel always—by what you think, by what you stand for, by what you fundamentally are, a heart on fire for Christ. There is no other teaching that will save the world.

'Struck Down but Not Destroyed'

The third great change that came over Paul was that instead of inflicting suffering he began to receive it. No sooner had he become Christian than he started running into trouble, lots of it. He was persecuted for his flaming faith, yet he could write: "Join the ranks of those who bear suffering, like a loyal soldier of Christ, for the pain that God is allowed to guide leads to a saving repentance . . . For his sake I have suffered the loss of all things, but nothing in vain. I am harried but not hemmed in, perplexed but not in despair, persecuted but not forsaken, struck down but not destroyed."

Men of the kindled heart are thus always suffering, and are not embittered. They do not count it suffering but privilege, not loss but gain, not sorrow and pain but opportunity. Here is David Livingstone in the wilds of Africa writing home to Scotland that he had never made a sacrifice in his life. He counted the trials that came to test him as pure joy. "All the world's course thumb and finger failed to plumb"—all this the kindled heart discovers through its suffering, and finds that it is the gateway to larger life. Until a man has learned how to suffer he has not learned how to live. There is no more important or inescapable lesson, but to learn it successfully requires a kindled heart. The fiery trials of life will consume you unless you burn with an inner flame; it takes fire to fight fire.

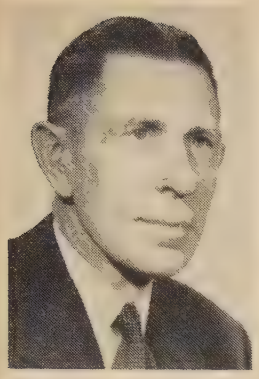
Have you read that charming New England folk tale about the devil and Daniel Webster? Here was a man who had learned how to suffer! After Daniel, against great odds, had finally won his argument with the devil for the life of a fellow New Hampshireman, and threatened to turn the devil over to his ram Goliath who could butt his way through an iron door, the poor devil began to beg and plead, and finally Daniel, who was naturally kindhearted, agreed to let him go. The devil seemed very grateful for that and said he would tell Daniel's fortune before leaving.

What follows is the unforgettable portrayal of the way a noble American met suffering. Imagine being told that what you wanted most of anything on earth you could not have; that is what happened to Daniel. "Lesser men will be made President, and you will be passed over," said the devil. "And if I am, I'll still be Daniel Webster; say on." Imagine being told that your two sons, whom you love more than life itself, will soon perish; that is what happened to Daniel. But see how he took it: "Live or die, they are still my sons; say on." Imagine being told you would be counted a traitor to the cause of the Union for which you were giving your whole life; that is what happened to Daniel. "The last great speech you make will turn many of your own against you," said the devil. "Even in New England some will say you have turned your coat and sold your country and their voices will be loud against you till you die." "So it is an honest speech, it does not matter what men say," said Daniel Webster. Then he looked at the devil and their glances locked.

Well, in the face of the worst that life can do, that is a great way to live. When a man can see his hopes crushed and not be embittered; when he can have loved ones taken from him and neither pity himself nor reject God; when he can endure persecution and ostracism with serenity, knowing that his soul is right with his Creator and that this alone matters; when all this can happen to him and only intensify his struggle for a better world, then indeed he has learned how to live. But he cannot live that way without a kindled heart, no sir! Without daily dedication to God in Christ his life will lack meaning and power. Without that inner flame refining him and quickening him a man will go all to pieces. But with it!—then he can be "harried but not hemmed in, persecuted but not forsaken, struck down but not destroyed." Then his strength will be as the strength of ten because his heart is pure, refined by the fire of a living faith.

Religion and Education

There is no substitute for Christian persons. It is not religion in education that we need so much as religion in educators! I am sometimes tempted when I hear about the necessity of "making religion intellectually respectable" to reply that there is a need of making intellectuals *religiously respectable.* For there is a blind spot in much of education, both on higher and lower levels, and it is not to be dismissed by a sort of intellectual superciliousness on the part of some who may be Ph.D.'s in one field of culture but don't know the A B C's in the field of religion.—*Conrad Bergendoff, President, Augustana College, Rock Island, Ill.*



Perspective from the Sanctuary

By Frederick W. Schroeder

When I thought how I might know this, it was too painful for me; until I went into the sanctuary of God, and considered their latter end. Psalms 73:16-17.

THE MAN who wrote the 73rd Psalm was a troubled soul. He had made an observation that over the centuries has disturbed many an upright, honest, God-fearing person. He had observed that the wicked seem to prosper whereas the righteous frequently have no more than just enough to keep body and soul together, and sometimes scarcely that. Now this poet, being a devout man and zealous for the triumph of righteousness, became so disturbed about this issue that he appears to have been on the verge of renouncing his faith. To use his own language: "But as for me, my feet were almost gone; my steps had well-nigh slipped."

But just as he was about to give up because it was too painful to give the matter further consideration he went into the sanctuary of God; and there he got a new slant that enabled him to lift up his head and to walk once more with a sure and steady stride. The sanctuary gave him a new perspective. And perspective, as all of us well know, is quite important. The way things look to us is not determined exclusively by what we see but fully as much by the point of view from which we survey the scene. The fact that the psalmist went into the sanctuary did not change the situation, but from that perspective he saw it in a new light. And while he does not give us a full bill of particulars on that score it is easy to see why his outlook was changed, for the perspective from the sanctuary is one of breadth, length and depth.

Breadth

The sanctuary provides, first of all, a *broad,* comprehensive, inclusive view of life as compared with the narrow, restricted, circumscribed view that is all too common. Who of us does not need to have his horizon extended and his outlook enlarged? Whether we like to admit it or not the fact is that each one of us tends to make himself the center of the universe, and that makes it a pretty small world. Sometimes that universe is no larger than the four walls of our homes, the fences enclosing our acres, or the community in which we live. All the issues of life tend to be judged by the way they affect us personally—our hopes and aspirations, or our plans for success and happiness. Such a view is not necessarily vicious, but it is inadequate. Moreover, it is apt to be inaccurate, for it is basically nothing more than a keyhole view of life. Now what can be seen through a keyhole may be correct as far as concerns what is actually seen, but such a view may give one a totally erroneous picture of the situation as a whole. So it is with the narrow view of life. It breeds pride when success comes our way, for it fails to take cognizance of what others have done for us or how much fortuitous circumstances have contributed toward our achievement. When misfortune and adversity strike, the narrow view breeds self-pity, for we conclude that we are the only ones who are afflicted or abused.

Length

To say that the sanctuary is the only place from which to get a broader perspective would, of course, be unwarranted; but it is an incontrovertible fact that there is no place that surpasses the sanctuary in this respect. For one thing, the sanctuary lifts us to what another psalmist called "the rock that is higher than I." From the elevation of the sanctuary one gets a glimpse of distant places and important tasks. Here one sees the fields that are "white unto the harvest." And when our personal concerns are set over against such major tasks as the white harvest fields of the world they grow smaller and smaller. From the perspective of the sanctuary we see tasks and responsibilities that are more worthy of our interest and concern than the little anxieties about what we shall eat and drink and wherewithal we shall be clothed. Granted that these are legitimate concerns, the sanctuary helps us to keep them within proper bounds and also keeps us from unwarranted anxiety, for it not only reminds us that there are issues more worthy of our concern but also that God, who provides for the birds of the heavens and clothes the flowers of the field, knows we have need of all these things and will supply what we really need.

In the second place, the perspective from the

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sanctuary gives us the *long* view of life and history. Often our difficulty, like that of the psalmist, is due to the fact that we take only a short view of life. That is to say, we expect the problems that beset and perplex us to be solved here and now, or within the span of a year or two at most. Yet as a matter of fact many of the distressing issues of life are so complex, intricate and deep-rooted that fifty years, perhaps a hundred years or more, will need to pass before they are satisfactorily resolved. This was the discovery which the psalmist made in the sanctuary. Here the long view of life opened up before him. How could he have been so stupid as not to see that the prosperity of the wicked is not the boon he had thought it was! Now he realized that such prosperity is short-lived. "Surely thou settest them in slippery places," he declares.

When we look back across the years we can see how true this observation is. But in the moment that crime seems to pay and iniquity yields rich dividends, we overlook this. When dictators appear upon the stage of history and strut with pomp and power, oppressing the weak and crushing all opposition with the mailed fist, we cry out in despair, "How long, O Lord, how long?" In moments like that it takes the long view of history if one is not to lose confidence and courage. While the long view does not change the situation it does give us the assurance that those who defy the moral order of the universe usually leave the stage of history in ignominy and defeat, as did Hitler and Mussolini.

Beyond History

But sometimes we need something more than this long view of history to keep our faith from faltering, for the long view of history is not always long enough. The only long view that is really long enough under any and all circumstances is the one that takes in the infinite reaches of eternity as well as the span of time. And that perspective is gained only in the sanctuary, for it is a distinctly religious perspective. All secular world views have this in common, that they envisage a coming golden age when all the inequalities and iniquities of life will be resolved on the level of history. For example, the communists dream of a classless society in which the state will wither away and a society of complete justice will emerge in which each contributes according to his ability and receives according to his need. This glorious day is just around the corner. But unfortunately the established timetable, like that of the millenarians, has to be revised again and again; one five-year plan has to be followed by another, and meanwhile the provisional "dictatorship of the proletariat" becomes ever more firmly entrenched and more ruthless in the exercise of its power.

The perspective from the sanctuary, unless willfully or unwittingly distorted, allows no room for such a deceptive utopianism. The sanctuary gives us a vision of the coming Kingdom of God, which is constantly transforming the human situation and holding out the promise of a greater measure of justice and equality; but on the level of history it never becomes a fully realized Kingdom. Its final and complete consummation is not achieved in this world but in the world to come. To be sure, it has at times been erroneously equated with a specific order of society, but all such views are perversions of the biblical insight that the Kingdom of God is both a coming kingdom in history and an ultimate kingdom beyond history. Prophets and apostles were impelled to work and to pray for the coming of the Kingdom in the here and now because they envisaged its final triumph beyond time. Without a perspective that takes in eternity as well as time men do not remain steadfast, unmovable and abounding in the work of the Lord. To this it is almost needless to add that it is this long view which includes eternity as well as time, that alone can sustain us in a period of confusion and crisis.

Depth

The sanctuary also gives us a *deep* view of life. Perhaps it would be better to use such adjectives as profound, radical, realistic to set the religious perspective over against the shallow and superficial perspective of secularism. This is beyond a doubt the most important of all. The poet Burns once wished that someone might give us the gift to see ourselves as others see us. The sanctuary gives us a gift far better than that, and a gift that is far more necessary: the gift to see ourselves as *God* sees us. In so far as it is humanly possible to see ourselves from the divine perspective, the sanctuary helps us to see ourselves with all our follies and foibles and with all our sins and shortcomings laid bare. Said a psalmist of old, "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." To be aware of this is to be saved from illusions of grandeur and goodness. And while this view is humiliating it is at the same time redemptive. To know that we fall short of the glory of God is at least the first step toward laying hold of the redeeming grace of God.

Such knowledge is by far the foremost need of our time, for Western civilization is on the whole informed by a romantic rather than a realistic view of man. Modern culture fails to take the sinfulness of man seriously. As a result we continue to pursue the illusory hope that we can usher in some kind of millennium of justice and good will by initiating this reform and enacting that law. Almost all programs and policies advanced to improve the welfare of men fail to reckon with man's sinfulness. Even among informed churchmen one finds a naive assumption that a rearrangement in the social order will produce a good society. But all the hopes that are bound up in one bundle with the welfare state come to nought on the stubborn fact of man's perversity. Unless steps are taken to regenerate and redeem men *at the same time* that steps are taken to reconstruct society, the latter will prove futile, for unregenerated man always finds subtle ways of insinuating new evils into the noblest reform.

Lacking the depth of a religious perspective modern culture also fails to take seriously the moral absolutes of prophetic religion. In analyzing the 20th century in his book with that title, Hans Kohn points out that "in the 18th century man ceased to look up to heaven and did not regulate his life any more in view of a life beyond. Theology lost the central position which it had reoccupied after the short interlude of the Renaissance in periods of the Reformation and Counter Reformation. Man trusted in reason and science as his guides." The final and fatal consequences of this superficial view appear to be coming to full flower in our time. Modern man has relativized the absolutes of the Decalogue and the imperatives of the gospel and has absolutized the relativities of his inclinations, desires and ambitions.

Fortunately for us there still remains in Western civilization a residue of that ancient heritage that lays a restraining hand upon this fateful emancipation from the sovereign Lord of life and history; what happens when this emancipation is carried to its logical conclusion is effectively documented by both National Socialism and Russian Communism. When man deifies himself, his state or his society, then there emerge all the ridiculous banalities and unashamed barbarisms which characterize these regimes. Unless we recapture in a fuller measure the perspective of the sanctuary a similar fate could ultimately overtake us in the Western world.

To speak in such terms is to run the risk of reducing a high religion to an ordinary utility, whereas the worship of God ought to be an end in itself. Surely the Hebrew psalmist regarded it as such. One may safely assume that he did not enter the sanctuary with the end in view of gaining a new perspective; yet that is precisely what the worship experience did for him. Whenever God is worshiped in spirit and truth something happens that adds breadth, length and depth to a man's outlook. And though this is in the best sense a by-product it is essential to our well-being, for where there is no vision the people perish.

Believe or Perish

By Harold Paul Sloan

Matthew 12:22.

FAITH is the most significant factor of life. How we believe largely determines even that which we think we see. Two different groups of people saw Jesus perform a miracle. As they watched him, they saw radically different facts. One group, humblehearted, morally sensitive, open-minded, saw a sublime manifestation of the grace of God. The other group, proud, dogmatic, self-confident, saw a fellow in league with the devil loosing another fellow from demonic control.

But in recent years we have lost our appreciation of faith. We have magnified knowledge and have largely lost contact with the circumstance that knowledge necessarily presupposes faith. The 20th century has been the age of science. Men have expected science by its precise measurements, its broad contact with facts, its great generalizations, its experimental tests, to resolve all problems, and they have been unconscious of the circumstances that deep down beneath this important activity there was a substructure of faith which has both colored their ideas and to a degree determined what they have experienced.

Again I say, faith is necessarily deeper than knowledge. Knowledge rests upon faith as a building upon its foundations. Albert Knudson points out that before men can begin to think and purpose there are certain immediate insights of the mind which they must believe. These insights, because they are so immediate, he calls a priori truth. They are the knowledge before knowledge, the truth which must precede truth. There are four of these fundamental values: the insights by which we discriminate (1) the rational from the irrational, (2) the moral from the immoral, (3) the beautiful from the ugly, and (4) the deep sensitiveness of our natures by which we are continually aware of the infinite moving us to worship, to pray and to deny the seeming finality of death. These a priori truths are the naturally given foundation for both thinking and living, and their reliability must be accepted or else both life and thought—including science—will be unfounded.

Faith, then, as something deeper than knowledge is at once a universal necessity and a uni-

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versal fact. All men believe something. The important question is, What does each individual believe? For there are faiths which are adequate for life and there are faiths which blight life.

We might define the adequate faiths as those which affirm the dependability of all a priori truths. And we might define the inadequate faiths as those which in whole or in part repudiate the a priori truths. Four of these inadequate faiths have been exercising a blighting influence upon our modern world. They are scientism, materialism, secularism and superstition.

Inadequate Faiths

Scientism is a dogmatic exaggeration of science as the one all-sufficient approach to truth. Science, so this point of view affirms, is the only approach to truth. Both philosophy and faith are minimized. That which science cannot know, cannot be known. All dependable values are made manifest as objective forces discernible to man's physical senses, and that which cannot be thus known and measured does not exist. So we have brain but not mind, action but not free purpose, behavior but not morality. This dogmatic scientism is of course not science, and it totally lacks the authority properly accorded to science.

J. B. Rhine of Duke University tells how this dogmatic point of view robbed him when he was a graduate student at the University of Chicago. He went there to study for the Christian ministry; but after he had finished his courses he found that he had no soul, that he was not free, that morality was supported by no eternal sanctions, that there was no God, and that when his physical body at last ceased to function his conscious self would just melt away into nothing.

Professor Rhine says he gave up the ministry because, after he had finished his scientific education, there was nothing left worth preaching. However, during that graduate course a single circumstance had occurred which had registered a question mark against the whole point of view of scientism. His professor of biology had interrupted the class one day to tell a story that he remembered vividly from his own childhood. It concerned a clairvoyant dream which one of the neighbors had had, by which she was greatly excited. She was convinced that her dream was a revelation, and she insisted upon being driven ten miles away to her brother's house, where she did actually discover that everything she had dreamed had occurred precisely as she had dreamed it. Having told this arresting story the professor concluded: "Well, that's what happened; but our science can't do anything with such obscure happenings, so we simply ignore them."

The Blindness of Science

Young Rhine was impressed by this deliberate blindness of science. A science which consciously ignored important facts merely because they could not be fitted into its chosen world view, lacked intellectual responsibility. He felt a strong urge to investigate scientifically the obscure phenomenon in question. Some years later William McDougal offered Rhine a place in his psychological department at Duke, and the young man accepted, asking that he be assigned to investigate mind-reading, clairvoyance and related subjects.

Out of this great adventure has come the new science of parapsychology, which has reduced long ignored but significant experiences of the mind to scientific certainties. Professor Rhine records that in his laboratory he has demonstrated the possibility of another person's reading his mind so accurately that one collaborator actually made a straight run of twenty-five rights without a single mistake. Manifestly twenty-five rights without a single mistake is not chance. One does not throw double sixes with a pair of dice twenty-five times straight unless the dice are loaded; no more does one man read the mind of another correctly twenty-five times apart from some supersensory experience.

Professor Rhine has more recently discovered that these supersensory experiences are not affected either by time or by space. His experiments have been carried on at remote distances and also in advance of the event. Under both circumstances they have shown a statistical average definitely above chance.

We come now to secularism. This point of view or creed might be described as a faith which does not think, which is interested only in action. Men just believe in and exploit excitements and pleasure without even stopping to ask whether life has any larger meaning. They rush from excitement to excitement, completely unconscious of truth, of duty or of aspiration. This is the mood of modern America, where crime is steadily on the increase and mental disturbances are becoming so frequent that our asylums can only with difficulty take care of the afflicted.

The Christian Faith

Finally we come to superstition, which is belief in a nonmoral infinite. Like rationalism and scientism, superstition believes in some of the a priori truths of the mind while rejecting others. Rationalism and scientism believe in reason while rejecting the moral and the infinite; superstition believes in the rational and the infinite while rejecting the moral.

Over against these debasing creeds we stand the Christian faith. Fundamentally Christianity believes in all four of the a priori values so powerfully given in man's universal mind. It believes in reason, in righteousness, in beauty, and in the impress of the infinite. It affirms God as infinite spirit, and man as made in his image—a finite expression of God's eternal glory. It sees God as speaking to man—a great divine self-disclosure unfolding within history. It sees this self-disclosure as brought to its climax in the Incarnation, the Cross, the Resurrection, the Ascension, and the Descent of the Spirit. In this total experience it sees God as achieving a cosmic victory over

natural death, and man as being lifted through faith into eternal life. In this experience man attains to a knowledge of God which is both as intimate and as commanding as the other a priori values of his soul.

This is Christianity, and it is the supreme possession of the human race. If it should still be objected that science does not recognize the reality of these spirit values because it can neither measure them by its instruments nor isolate them in its test tubes, we reply, science cannot measure virus x by its instruments nor isolate it by means of its porcelain filters. This minute organism goes through porcelain as freely as the x-ray goes through human flesh. Science cannot isolate virus x; but science does nevertheless recognize its reality because of what it does. And for precisely the same reason a poised science will have to recognize the reality of the human spirit.

Grasp this important truth in some detail: man's spirit-mind gives him a deep immediate certainty of his freedom, his creative responsibility; and in spite of all contrary speculations men generally do continue to act upon this intuitive insight.

Again, spirit-mind gives men an immediate sense of obligation. They feel themselves free, and yet also they feel that they are bound to live in unity with all other men. This is man's universal sense of duty.

Once again, man's spirit-mind is aware of an impress of the infinite. Many experiences, such as a sight of sea, mountains, woods, sky, tempest, or some touch of death, energize men with a powerful urge to worship. Instinctively men uncover their heads and bow down in prayer. And these works of man's spirit-mind are just as definite as those which demonstrate an infection of virus x. Why then should science fully recognize the reality of virus x because of its evidences and yet deny the larger and more commanding evidences of spirit-mind? The answer is that just as, long ago, the Pharisees preferred to see satanic influence rather than divine agency, so modern men prefer to see matter and force rather than spirit-mind. But this is not science; it is prejudice —an assertive choice that is completely without intellectual responsibility or scientific authority.

Arnold Toynbee is responsible for the treatment that every civilization which has perished has died a suicide. When men refuse to give the central position in their thinking and living to moral and spiritual values their civilizations necessarily begin to die. Only high faith can open the doors of great accomplishment before men. In a Philadelphia church the other evening the great tenor Fritz Krueger was singing. The last word of his solo was the high, piercing cry, *"Believe!"* and that climactic cry is indeed the supreme call of life.

THE PROUD PEACOCK

A Sermon for Children by Carlton Van Ornum

ONE Sunday afternoon my wife and I took a walk through the Franklin Park Zoo in Boston. It was a beautiful day and all the animals seemed to be enjoying themselves. We visited the lions, tigers, bears and elephants, and then entered the bird sanctuary. What a sight it was to watch the birds flying around, all gorgeous color and sweet song. We were wrapped up in the beauty of color and sound when immediately in front of us a unique drama unfolded.

A large crowd had gathered to watch the peacock spread its great tail and display its stunning plumage as it strutted regally up and down the enclosure. But as we looked an old, dun-colored duck came waddling slowly up from the pond and right across the enclosure between the proud peacock and the admiring crowd. What a contrast between the peacock in its splendor and the perfectly plain and awkward duck!

In the twinkling of an eye the proud peacock flew into a terrible rage and drove the duck back down into the water. Its pride had been hurt and it revealed its true self by going into a tantrum when something came between itself and the admiring public. Its pride led it to lose its beauty in anger, and the crowd, surprisingly enough, moved on to watch the homely duck cavort in the water.

But no longer was the duck plain and awkward, for now it displayed a grace of motion that rivaled the peacock's haughty strut. The duck's beauty was revealed in its natural haunt, and where it had looked plain before it was now beautiful. It performed all sorts of acrobatic stunts, enjoying itself, apparently utterly unaware of the crowd watching from above. The people had admired the peacock, but they loved the duck, as was shown by the time they spent throwing peanuts and other tidbits to it.

"Pride goeth before a fall." We all need to remember that pride is a dangerous thing and that just being ourselves brings real happiness. In the Beatitudes Jesus said, "Blessed are the meek; for they shall inherit the earth."

CARLTON VAN ORNUM is pastor of the First Methodist Church, Camden, N. Y.

By John Howland Lathrop

Who Is Satan?

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. Job 1:6-7.

WHAT imagery presents itself in your imagination at the mention of the word "devil." Horns, hoofs and a tail, no doubt, clothed in red! Such an image is the product of a long evolution, and my purpose is to replace it, if I can, by the original image from which it sprang five hundred or more years before Christianity. My purpose is to replace it with the original Satan.

In that dramatic poem which Richard Moulton of the once widely known *Modern Reader's Bible* calls "the greatest poem in the world's great literature"—the book of Job—Satan makes one of his first appearances in our Jewish-Christian tradition. As a setting for Job's wrestling with the mystery of suffering, there is a prologue in which the court of heaven is pictured, with the sons of God, or angels, passing before the throne in review. Among them comes Satan or the Adversary, and a conversation with God ensues.

It is perfectly evident what this Satan is, no cloven-hoofed creature who goes about corrupting men, the instigator of evil. He is God's suave and persuasive FBI man, whose job it is to go to and fro in the earth and walk up and down in it to find out how good a good man is or how bad a bad man is, then come back and report. Of course, in examining Job, he has to make evil things happen to him—first the loss of all his rich possessions, and then the affliction of his own person.

The Greek translation of the name "Satan" happened to be "Diabolos," and by the time of the New Testament, Satan had become in very truth the Devil, who does not just test men or act as an adversary to prove them, but actually creates evil in them and in the world, as an enemy of God, to win his people away.

JOHN HOWLAND LATHROP recently completed 40 years as minister of the Church of the Saviour of the First Unitarian Congregational Society, Brooklyn, N. Y. A graduate of Harvard University and Meadville Theological School, he received his Ph.D. from Szeged, Hungary, and studied in other American and European institutions. He has traveled extensively and has taken an active interest in the religious affairs of Rumania, India and Czechoslovakia. He has also served as president of the National Consumers League and the Brooklyn Council for Social Planning, and as vice-president of the Urban League of Greater New York.

I see the hand of Satan rather than the Devil in our world today—no rough brute scattering the seeds of evil broadcast over the earth, but a suave, subtle, gentlemanly fellow, seductive in his manner, drawing out of us what even we did not know we had in us.

All sorts of instrumentalities are used by Satan, not just the simple ones of the book of Job, taking away riches and prosperity or inflicting disease on the body. Our plagues are of a more refined character, the chief of which has been the broadcasting of fear. Perhaps Russia, in the midst of the earth at the moment when America has reached the pinnacle of wealth, power and influence, is proving a means of self-revelation to all Americans. Heirs of a great tradition, professed by us as a faith, we have adopted the ancient Jewish superiority notion of a chosen people with a holy mission to mankind.

Satan's Methods Today

This past year has for me been a peculiarly painful one—the madness with which our Congress passed, and then passed again over the veto, a restriction of our freedoms such as contradicts our fundamental principles; the hysteria which impelled our governor to breach all rules of etiquette when receiving the representatives of the United Nations; the flat refusal of our diplomatic agencies to permit dealings with the government of their own choosing of 500 million Chinese. When the subtle Tester comes, what do we show ourselves really to be? Democrats—democrats with such a passion for our faith that we are certain to be more than a match for the devotees of Stalinism? Or are we shown to be professors of phrases that have only a hollow sound? Satan is going to and fro in the land and walking up and down, and we do not even suspect it and are not on our guard against his testings.

Why is our society acting as it is? There is only a single answer: It is because of you and me! The tester, the examiner, the Satan comes to us and reveals our fears as mightier than our faith. In the great poem, Job goes through all the ups and down and vacillations of the typical human being. There are moments when he cries, "I despise my life." He can, however, rise to display the man whom the Lord described to Satan, "There is none like him in the earth, a perfect and

an upright man, one that feareth God and escheweth evil."

For instance, Satan's first test was to have robbers take away Job's herds and to have wind and fire destroy his buildings. How does Job stand the test? "The Lord hath given and the Lord hath taken away; blessed be the name of the Lord." Later, Satan puts false arguments into the mouths of Job's friends. To them he replies, "Though he slay me, yet will I wait for him. I will maintain my ways before him."

Hardihood of Character

How many of us go through our ups and downs and still show such hardihood of character? The other day a man of quiet judgment said to me, "There never was a time when so many Americans were afraid to say what they really think or to act on their beliefs." In how many ways Satan has brought this about to test us! First, he instills fear in the leaders and they bring about repressive measures. Then we, in fear, succumb to them. Or gossip—and then rumor flies in the wind and some fearful soul writes it in a book. Assassination by association follows and one's livelihood is endangered. Who wants to run the risk of standing up for principle which may endanger his economic and social position?

I once had an unforgettable experience of a man who was able to stand the tests of Satan. It was under much more severe conditions than any we know. The Communists had come to power in Czechoslovakia six months before he visited me. "How do you as an evangelical clergyman take it?" I asked. "I stand in my pulpit and I tell the truth. There are some real goods that have come to the masses through the new regime and there are some terrible evils. I talk about them both." "Aren't you headed for martyrdom?" I commented. "What does that matter? What are a few more years as compared with speaking the truth?" As he stood there, a tall, rugged-looking man, he seemed to grow taller and more powerful before my eyes. I have never heard what, if anything, happened to him. But he was one of whom Satan after going to and fro in the earth, might return to the Council of Heaven and report, "I tested him and found him 'a perfect and an upright man, one that feareth God and escheweth evil.' "

The point of what I am saying is this: The time is upon us when Satan is walking up and down in the earth examining us, testing us—spying on us, if you will. The time is upon us when each one of us should ask himself the question which Job's wife asked Job, "Dost thou still hold fast thine integrity?" Out of a considerable number of professors in the University of California who protested the un-American oath which the regents required of them, a few—a handful—stood by their protest. Unless I mistake his function, Satan will devise means for putting the test to each one of us. Beware! Be prepared! For if the householder had known in what hour the thief was coming, he would have watched.

Titles and Texts

What Pulpit Readers are Preaching About

D. W. Charlton, Bethesda Methodist, Fairmont, N. C. "Needed: Universal Spiritual Change." Ezek. 36:26-27—*I will give you a new nature, and I will put a new spirit into you. I will take away your hard nature and give you a nature that can be touched; I will put my own spirit within you.*

Albert E. Glock, Christ Lutheran, Normal, Ill. "Is Christ Traditional?" II Thess. 2:15—*Brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle.*

A. F. Bramble, First Methodist, Parsons, Kan. "What It Means to Die." John 14:28—*If you loved me, you would have rejoiced, because I go to the Father.*

H. Howey, Aurora, Ont. "The Man in the Pulpit." Neh. 8:4—*Ezra stood upon a pulpit of wood.*

Edward L. Peet, Methodist, Mill Valley, Calif. "Are We Living Beyond Our Spiritual Incomes?" Isa. 52:2—*Lengthen thy cords and strengthen thy stakes.*

Elmer N. Hassell, Franklin, Va. "Our Unused Freedom." Rom. 8:1-17—*For the law of the spirit of life in Christ Jesus has set me free.*

Frank A. Court, St. Paul Methodist, Lincoln, Neb. "Abraham—The Call of New Horizons." Acts 7:2; Heb. 11:8-10—*The glory of God appeared unto our father Abraham, when he was in Mesopotamia . . . and he went out, not knowing whither he was going, for he looked for the city which hath foundations, whose architect and builder is God.*

Ralph T. Haas, Crescent Avenue Presbyterian, Plainfield, N. J. "No Easy Victory." John 16:33—*Be of good cheer; I have overcome the world.*

Karl G. Newell, Homestead Methodist, Baltimore, Md. "Understanding the Protestant Difference." John 15:15—*Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.*

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A Litany for Pastors

By John Howard Blough

Pastor, Congregational Church, Tober, Iowa

O Christ, our Shepherd, our Pattern supreme.
Let thy servants this day rejoice in thee.

Thou waitest by the door gently knocking to be our guest.
Keep us always alert for every door open to us.

Thou seekest us with passionate arms of longing.
Help us to seek with longing those entrusted to our care.

Thou desirest our complete allegiance to thee.
Forgive us for withholding large portions for self.

Thy ministry was a fountain fed by the springs of the Most High.
Ever satisfy our spirits with thy living water.

Thou hast committed thy Kingdom to us and our fellow laborers.
Help us to commit thy people to thee.

Thou didst take little children with joy into thine arms.
May our presence cause little children to respond to thy Spirit.

Thou didst bring the Good News to a distraught world.
May we carry the light of the gospel of hope to our darkened times.

Thou didst build thy temple with the stones of living men.
Make thy servants skillful molders of men to do thy will.

Thou didst teach the listening folk of obscure towns and villages.
Help us to love the common people and to find spiritual satisfactions, however difficult our parishes may be.

Thou didst come as the Good Physician to the heavy-hearted, the maimed of body and the confused of mind.
Endow us with faith to bring thy healing touch to those of every human ill.

Thou didst not lose thy head when lavished with popularity nor when scorned by offenders.
Help us humbly to accept honors and graciously to meet insults.

Thou didst place the will of God first in thy ministry—higher than comfort, or family, or fame, or suffering, or even death.
Grant, O Lord, that we be steadfast followers in the high calling to which thou hast ordained us. Amen.

Pulpit Post

Call for Pulpits

SIR: One of my minister friends sent me a copy of your well famed magazine dated May 1942. It was of great interest. I was greatly pleased to find this guidance and help in preparing for my services.

If anybody interested in a foreign ministry will be kind enough to send me some old copies of The Pulpit, I would greatly appreciate the kindness. This would help me greatly in my evangelism work in the churches.

P. O. Umreth, V. S. METHODIST.
District-Kaira,
Bombay St., India.

[To our readers: Most Americans are unaware of the great hunger in other parts of the world for helpful reading material. This is only one of many such letters received. Does some American reader want to fulfill this request? In addition, is there an interest among some of our subscribers to contribute toward a gift fund for foreign readers?—THE EDITORS.]

Pressed—Not Burned!

SIR: In my sermon in your April issue (*The Christ, the Son of the Living God*) I made the statement (without documenting it) that "certain wretched women were called witches and then publicly burned [in 1692] on the commons in Salem, Mass." The Rev. W. E. Smith of Crombie Street Congregational Church in Salem has corrected me on this. The people in question were *not* burned; nineteen were *hanged* and one was *pressed* to death. I deserve Mr. Smith's friendly rebuke.

Queen's Theological College, S. MACLEAN GILMOUR.
Kingston, Ont.

[Italics ours—THE EDITORS]

The 'Successful' Minister

SIR: In my opinion, a "successful" minister is one who through spiritual dynamic is now serving a church whose growth reflects the growth of its community, whose members worship with such regularity as to provide a Sunday congregation equal to one-third of the total membership, whose indifferent members are being reclaimed to a noticeable degree, whose active members are assuming greater responsibilities in Christian service with each passing year, and whose board of lay officials has accepted in large measure the administrative leadership of the minister.

St. Luke's Methodist, KENNETH S. JONES.
Baltimore, Md.

[At the request of the editors, Mr. Jones provided the above definition in reply to Emerson W. Harris's inquiry in the June issue.]

We are Quoted

The *Pulpit* (Chicago) for January features a short, scholarly essay on "Preaching: Apostolic and Modern," by Lyle Osborne Bristol, pastor of the Baptist Church of the Redeemer, Brooklyn, N. Y. The exposition culminates in a call for the revival of the apostolic faith in "God's ultimate victory over evil." The prevalence of pessimism today, "even among Christian people," is deplored. Dr. Bristol points out, as Albert Schweitzer has done, that the disappointment of the early Christians' apocalyptic hope in the return of Christ to judge and conquer the world necessitated a change in the basis of the Christian hope.

It would seem that this is a central problem in Christian faith. With the gradual substitution of the "prophetic" for the "apocalyptic" view of the Kingdom of God the role of human effort, in the scheme of redemption, has had increasing emphasis. This has been a distinctive feature of American Christianity as compared with European. Hence the paradox appears: the redemption of the world depends on man's *free* response to the divine will; yet there can be no questioning of the ultimate victory of God. Dr. Bristol says that "the Christian preacher must have a strong faith in the ability and willingness of God to bring victory to his people." Yet he must not "exhort without an adequate basis for his exhortation." Our growing emphasis on the freedom of the human spirit suggests that such an "adequate" basis includes a high degree of faith in man's ability and ultimate readiness to choose the right. Does this imply some modification of the traditional Protestant conception of human nature?

(Quoted in *Information Service*, Feb. 2, 1952.)

Homiletical Oasis

SIR: For some time I have wanted to write and express my appreciation for two features that are published in The Pulpit. One is Morton S. Enslin's column and the other is "Titles and Texts." The latter has often been for me an oasis in a homiletical waste. I hope that neither will be discontinued.

East Columbus Methodist, GILBERT H. CURRY.
Columbus, Ind.

Through the Year

SIR: Answering your query in the June issue, please number the issues *through the year*.

Also, a pox on Arthur Packman, critic of Enslin. He has not done the right thing by our favorite commentator. Tell Packman to polish up his sense of humor. Or could he be British?

Bethany Congregational, WILLIAM I. NEWMAN.
Los Angeles, Calif.

Heads Up or Down?

SIR: I note Enslin is annoyed because preachers look up occasionally at the congregation while reading the Scriptures. What annoys me is when a preacher does not look up. I agree with Enslin if the reader looks up at "nothing in particular," but he should look at his congregation. Some of the most beautiful pasasges in all literature are in the Bible and it is possible to deliver them with power and meaning by looking at the people. Deliver us from this head-down reading to oneself.

Gaines Methodist, VICTOR S. DARLING.
Gaines, Mich.

A Theological Corrective

SIR: In "Concerning Acts of God" (April), Dr. Enslin has said some things that I have long wished to see in print. For instance, "I love Jesus but I hate God." The reaction of that ten-year-old boy was probably a good corrective to some of our theology. A normal and mature faith makes the Father all-inclusive. Forbid that we should in any wise make of Jesus a stumbling block to our direct and immediate glorification of the Father! But Dr. Enslin can tell it better than I can.

Presbyterian Church, JOHN C. HAUENSTEIN.
Sand Lake, N. Y.

Medicine

SIR: May I contribute a second pro-Enslin letter? Would it be asking too much of the relatively few who evidently cannot take such medicine as the good doctor offers to request that they simply let it alone—they will find a great plenty for their subscription money in the rest of the magazine—and cease to urge you to rob the many of us who know our needs and are grateful to have them met?

Seriously, I am grateful for having some bad practices of my own called to my attention, and the manner of the telling has given added force to the matter.

Congregational Church, JOHN C. PRYOR.
Weeping Water, Neb.

By J. A. Davidson

Guiding principles for the place of humor in preaching

Humor and Homiletics

OLD Elspeth Macfadyen, the indefatigable sermon-taster in Ian Maclaren's *Beside the Bonnie Briar Bush,* after having listened to a long sermon preached by a minister who had "nae mair sense o' humor than an owl," laid it down quite dogmatically that "a man withoot humor sudna be allowed intae a poopit." Mrs. Macfadyen was quite firm on that. She could excuse many faults and weaknesses in a preacher, but she could not excuse a lack of humor. Of course, old Elspeth was not suggesting that the preacher should be a Bob Hope or Harry Lauder in clericals. But she sensed that a minister without humor is lacking in a most essential quality. The late Principal W. M. Macgregor of Trinity College, Glasgow, in his Warrack lectures in 1942 declared that "a wholly humorless minister is a desolating object." David Christie in his fine little book on the ministry, *The Service of Christ,* contends that "whatever a minister may lack, two absolutely essential things in his equipment are humor and prayer."

Yes, the minister must have humor. And if he be a man of humor, surely it is to be expected that sometimes his humor will shine through when he is in the "poopit."

Humor Adds Warmth

Humor, in Stephen Leacock's classic definition, is "the kindly contemplation of the incongruities of life, and the artistic expression thereof." Leacock insisted that "the essence of humor is human kindliness." It is this Leacockian kind of humor, with its undergirdling of kindliness, which is necessary equipment for the preacher. That is the humor which from time to time should sparkle in preaching.

Such humor, used sparingly and with great care, can enhance the rapport between preacher and people and increase the people's receptiveness. It can add warmth and color to the preacher's proclamation. W. R. Maltby, the English Methodist scholar, wrote: "It is strange that religion and the sense of humor should have fallen out so often—always to the degradation of humor and the impoverishment of religion." John Mackay has recently reminded us that "Christian truth, when worthily proclaimed, is not only a light; it has also a lilt."

Humor can have tremendous illustrative value. G. K. Chesterton, writing on the literary methods of Bernard Shaw, said that "the very comicality of his examples makes them and their argument stick in the mind." Used with care, the humorous illustration can often drive a point home and make it stick. For example, Stephen Leacock's well known quip about his fantastic hero, Lord Ronald, who "flung himself upon his horse, and rode off madly in all directions," illustrates, as a whole paragraph cannot, the furious indecisiveness of so much modern living.

Handle with Care

Humor in preaching must be handled with the greatest care. Irrelevant and too frequent humorous illustrations can quite effectively derail a sermon. The wrong kind of humor is destructive. The following principles are offered merely as suggestive guides. The good taste of the preacher and his sense of the homiletically appropriate are the final authorities.

1. Humor in preaching must be utterly relevant. The snappy story, which seems to be almost the standard introduction in much public speaking nowadays, is out of place as a sermon introduction unless it is beyond all doubt compellingly relevant. Irrelevant humor may titillate the congregation, but that very titillation will inhibit its receptiveness to God's word.

2. Cheapness must be avoided, both cheapness in theme and cheapness in the humor itself. Indelicacy, however sly or "cute" it may be, is poison in a sermon. And humor that is simply not good humor is every bit as poisonous. There is no place for "corn" in preaching.

3. Humor in preaching must be unobtrusive. It should have gentleness, lightness, winsomeness. It should be the sort of humor that brings forth kindly and understanding smiles. The kind that causes resounding yaks and guffaws should in most instances be avoided. Humor in preaching should illustrate, not obscure the theme. A drama critic remarked that it was clever of Bernard Shaw to sugar-coat his pill, but that it was even cleverer of the public to lick off the sugar and leave the pill alone. Preachers using humor in their sermons should ponder on that comment.

4. Humor in preaching must not be allowed to degenerate into sarcasm or invective. Satire, if handled with great care, may come off once in a while. Irony, too, can be effective sometimes. But sarcasm, which Leacock said "scraped the flesh of human feeling with a hoe," is taboo. (The instructive short article on humor in H. W. Fowler's *Modern English Usage* is worthy of careful study.)

5. Humor must be used sparingly in preaching, and not at all when the preacher is trying to lift his people up to the hilltop. As Reinhold Niebuhr has written, "there is laughter in the vestibule of the temple, the echo of laughter in the temple itself, but only faith and prayer, and no laughter, in the holy of holies."

A Means of Grace

Bernard Hart, the great English psychiatrist, said that "humor is, indeed, one of the great refuges of life, and that man who is sensitive but has no humor suffers much from the bitterness of experience." Humor is of the stuff of life. It is rooted in our very humanity. It is shot through with kindliness and sympathy. It can keep us from taking ourselves, our prides and our prejudices too seriously. It can give us, as Clutton-Brock has put it, "a joyful sense of the imperfections of life." Perhaps it can be said that humor can be in a very real way a means of grace. And because of that, humor can have a rightful place in preaching.

Delivery

Some sermons are read;
Some homilies are, too.
And some are replete
Just impromptu!

LESLIE CONRAD, JR.

J. A. DAVIDSON, a minister of the United Church of Canada, is now on chaplain duty with the Royal Canadian Army Chaplain Corps at Work Point Barracks, Esquimalt, British Columbia. Following service in the Canadian army during World War II, he studied theology at St. Andrew's College, Saskatoon, was ordained in 1949, and held a large rural pastorate in Saskatchewan.

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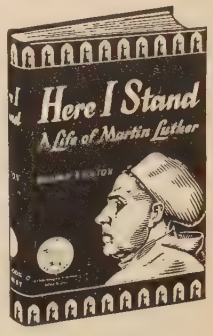

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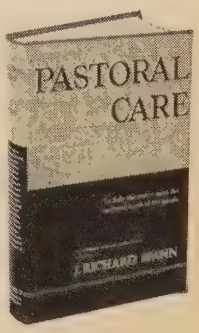

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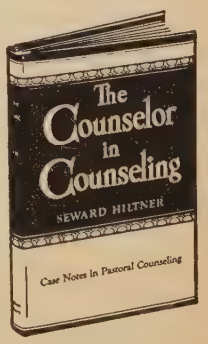

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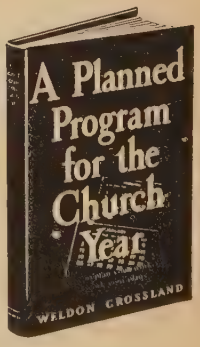

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ABINGDON-COKESBURY

Pulpit Patter

By Morton S. Enslin

'Weep Some More, My Lady'

SOME months ago in these pages—but not in this column—I devoted a few feeling words to the matter of pulpit illustrations. I had listened to one but a few days before and I could not keep it to myself. The resultant correspondence was large; in fact, I wondered if the huge expenditure in postage stamps might not lead to a reduction in postal rates or to a modest increase in service. It didn't. Instead, the rates went up and the service down. As a historian, I record the facts severely and baldly, leaving to my colleagues, the theologians, the task of integration and explanation.

Among the letters was one which proved of special interest. Together with a bit of gentle wrist-slapping it contained a reference to the presumably original source of the story I had just heard at second hand. It had been a part of a sermon by one of America's best known preachers and had appeared in the pages of a widely read journal for preachers—yes, you've guessed it: the Pulpit.

That was quite a while ago; still I receive from time to time allusions to those remarks of mine, not infrequently coupled with the request for a second section. Until now I have turned a deaf ear or blind eye, even though some of the letters volunteered examples which their writers had heard and treasured up. In a moment of weakness I am inclined to yield and relate one more story I but recently heard of. (The preposition which concludes the preceding sentence is imperative: I myself, alas, was not present at the delivery; I got it at second hand from a colleague, to whom in gratitude I tip my eyeshade.)

The occasion was the seventy-fifth anniversary of a church in a near-by city. Let us call it the Golgotha Presbyterian Church, since that is neither its name nor its denomination. At that time of jubilee ministers from adjacent churches were present to bring their greetings. Several struck essentially the same note: Through the years Golgotha has stood like a lighthouse with its beacon flashing across the troubled waters to mariners trying to make the home port, warning them and giving them assurance. I am sure I do not need to fill in the details. They will at once occur to every reader, clerical and lay alike, for they were neither radically new nor conspicuously original.

But greater things were still to come. One of the big-shot preachers arose—he had to be well down on the program, for his many cares and toils habitually made him a bit late in arriving for engagements. But though he had just arrived (and had to leave as soon as he had finished), he was truly eloquent. He said all the obvious things with great unction and at not inconsiderable length, and he ended his series of skyrockets with a pyrotechnic bang.

Some time ago, said he, the lovely and peaceful shores of our beloved neighboring state of New Jersey were lashed by a cruel and relentless hurricane. (This part of the fireworks was strictly true; it had been.) One of the parts which bore the brunt and fury of the storm was a little town at the south end of one of the little islands frequented by the hosts who flocked to the seaside for refreshment and renewal. In the town was a little church. At the height of the storm the brave rector left his rectory, battled through the gales and blinding spray, made his way to the church, climbed in half-exhaustion to the top of the tower, and grasping the bell rope played on the chimes the grand old hymn, "Nearer My God to Thee." And as the bells rang out through the fury of the storm, their immortal song brought fresh courage to the folk throughout the beleagured town. Their fears were stayed; their hopes soared up on wings as eagles, for they knew their church was still there.

It was a honey. As the preacher told that moving tale in tones which rang out like the bells in the village church, you could hear the surging waves, could feel the salt spray wet in your face. As the bells rolled out their immortal refrain, the preacher acted it out. Still puffing from his all too vivid climb of the swaying steeple, he grasped the bell rope and with both hands tugged it manfully as had the rector of whom he spoke. It was, I judge, from a professional point of view very hot stuff.

To be sure, there were three little difficulties which occurred to the critical mind of my colleague, who unfortunately knew the town and

(Continued on page 23)

A Prayer for Ministers

By John P. Gates

Pastor, First Baptist Church, Harrisburg, Pennsylvania

OUR FATHER, we pray that thou wilt give the ministers of the churches continued assurance that when they hunger for thy righteousness they shall be filled and in turn be able to feed those in their care. May they be so willing to let thy Spirit of truth flow through them that the living Christ may be proclaimed in word and deed making them worthy of thy grace.

Enable them, O God, to stress that which in thy sight is of greatest significance and to cast aside the inconsequential, and give them the ability to distinguish between the two. May they never allow themselves to be burdened with busyness which has little purpose lest their opportunity to do the greatest good be lost; and yet, where details contribute to effectiveness in the business of the Kingdom, do thou make them so exacting in performing duties that they may be indeed workers who need not be ashamed. When they give of themselves or of their means may it always be with cheerfulness. Save them from spiritual pride and self-righteousness. Give them a deep love for the brethren, and may that love be without hypocrisy. In dealing with those who are under their guidance, may it not be with a spirit of domination or dictation but always with a persuasive love like unto the Christ's. Grant that they may speak the truth in love according to thy tenderness and love.

Help them, Father, to overcome the particular temptations of their calling. Make them diligent to live by the same unsullied standards by which they expect others to live and to put aside unworthy professionalism, unnatural affectations and false holiness. Above all deliver them from expecting and receiving special privileges because of their vocation. Aid them in being men among men but never to compromise with the crass, crude or unlovely in life. Show them how to be all things to all men that they may win some but never be less than they can be in Christ.

May the ministers of the churches, O God, be willing to make thee their true Minister. When they become weary give them of thy strength; when they are discouraged show them thine ongoing purpose which is greater than their own little efforts, but help them also to realize that what they do in thy name and in thy Spirit, however small and seemingly ineffectual, has thy blessing. Forgive them when they are less than their best; and when they try to go it alone, redirect their lives unto thyself. Cause them always to know that if they seek first thy Kingdom all things needful will be added unto them, and if, through thy grace, their hearts are pure they shall see thee now and evermore. Amen.

Sermon Summaries

Like a Good Watch

ON a business card handed to me recently by a friend was inscribed a unique motto. The card was one from a jeweler, and on the back were these words:

OUR SLOGAN

To strive always to be like a good watch: open face, busy hands, pure gold. Well regulated, full of good works.

This is a wonderful motto for a business and for a life. In fact, it is a proper and effective description of the Christian life. For, upon closer consideration, we are held to these thoughts: Open face—indicates our *attitude* toward life; busy hands—suggests our *ambition* in life; pure gold—points to the *quality* of our life; well regulated—emphasizes our *control* over life; full of good works—sums up our *purpose* for life. Here are pointed up the essentials of the Christian life.

The open face of the watch reminds us that we are to be frank, forthright, open and aboveboard, honest and sincere. We are not to play a part, wear a mask, practice chicanery, nor take a "diplomatic" part. The Christian can have no company with scheming, trickery, hypocrisy, bluffing and four-flushing.

Open Face

One of our grand words is "sincere," and it has an interesting background. It means literally "without wax," and it comes from the days of statue making. When the sculptors in Grecian times were working on a statue and the chisel slipped, making a gouge in the stone, they often filled the crevice with wax, polishing the surface smooth so as to conceal the mar. The statue was sold to a noble, who placed it in his garden where in time the sun melted out the wax, revealing the flaw and exposing the cheating. Protests against such trickery led to stamping a flawless statue "sincere," or "without wax," giving assurance that it was genuine and exactly as it appeared to be.

Our Master urged genuineness upon his followers when he said, "Let your conversation be Yea, yea; Nay, nay" (Matt. 5:37). In other words, we are expected to say what we mean and mean what we say.

Busy Hands

The never idle hands of a watch suggest the right ambition for life. A lazy Christian is a contradiction. We are witnessing today a widespread deterioration in people's willingness to work, which is one of the most disturbing signs of the times.

Our forefathers spoke well in the proverb, "Idle hands are the devil's workshop." The Preacher of wisdom wrote, "Whatsoever thy hand findeth to do, do it with thy might" (Eccles. 9:10). The apostle Paul said, "We commanded you, that if any would not work, neither should he eat." Jesus urged, "Work while it is day; the night cometh when no man can work."

It is not enough to be busy; we must be busy about something important. Some years ago a brilliant young man went out to China as a missionary. He was good-looking, had a keen mind and possessed an attractive personality. His missionary salary was about $1,200 a year. A large sales organization decided it wanted him and offered him a salry of $5,000. He turned it down. The firm raised the offer to $7,500, but he declined. The president went in person and offered him $10,000, but again he refused. Unable to understand why, the president asked him if it was a question of the salary not being big enough. He answered, "The salary is big enough, but the job isn't!"

Pure Gold

The pure gold of the watch reminds us that there is no substitute for quality. "Good as gold" means a person of outstanding character, one who has excellence, worth and value.

When I was a boy in Iowa, the monotony of the usual was broken by the annual visit of the medicine show. Huge tent, large crowds, excitement and thrills were the order of the day. Each night the crowd of "prospects" was softened up for buying the secret cure-all by drawings for "valuable" prizes. My father received a "solid gold" watch, which upon being worn for two weeks lost all its gold exterior. It became for me an unforgettable object lesson that "all that glitters is not gold," and I was warned that I must always look for the stamp "18-carat gold."

The standard for the Christian life is extraordinarily high. Jesus said, "Be ye therefore perfect, as your Father in heaven is perfect."

Well Regulated

The proper regulation which keeps a watch on time brings to our minds the control of our lives. A poorly regulated watch brings confusion to our schedule. A well known time service in our country has as its slogan: "Correct time from the stars," expressing dependence upon the great time constants of the heavenly bodies. But our individual watches, having been set on time, require proper regulation.

So, too, our lives are unsatisfactory when haphazard, erratic and capricious. We need to be synchronized with the great will of God, and to be regulated within by our mind and conscience. The apostle Paul saw this clearly when he wrote, "For the love of Christ constrains [controls] us"

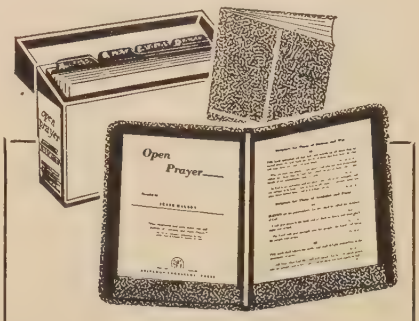
(Continued on page 25)

Enslin - - - -

(Continued from page 22)

church. First, the church was a summer church which closed directly after Labor Day (the storm was in late September). Second, bell ringing and chime playing involve very different techniques. Third, there are neither chimes nor bells in the steeple of that particular church.

But enough of these captious criticisms. When the gospel is to be sounded forth, why should such prosaic matters as fact or truth be allowed to stand in the way? Selah.



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Pulpit Paragraphs

Contributed by Readers of The Pulpit

Our Brother's Brother

"AND Cain said to God, 'Am I my brother's keeper?" The answer of God through Jesus Christ is, "No, but you are your brother's *brother*." With Joseph we must hear God say, "Except your brother be with you, you shall not see my face." "If you have aught against your brother go and make it right with him and then come to the altar." Love your neighbor. Love does not mean a sentimental affection, but active good will toward him. It is good will, boundless and aggressive, extended to those who may have no personal charm for us. It may be beyond the boundaries of our family, group, race, religion, or nation.

Jesus makes clear there can be no fences around the word *neighbor*. Despite the farmer in Robert Frost's poem, "Mending Wall," good fences do not make good neighbors. The word, neighbor, is as wide as mankind. No wedge can be driven between love for God and love for our neighbor, for each dies without the other. No amount of unworthiness, no racial, national or religious heritage, no barriers of class or culture can make any man other than my neighbor. For prejudice and its practice, discrimination, destroy us. We cannot realize what God intended for us except through our neighbor. A friend of mine got tired of hearing a certain man say, "Isn't that just like a Jew?" Now he always asks, "Which Jew do you mean—Shylock or Jesus Christ?"

How shall I love my neighbor? Walt Whitman said, "Whoever walks a furlong without sympathy for every man, walks to his own funeral drest in his shroud." John Woolman, the American Quaker, once walked barefoot from Baltimore to Philadelphia to be sure he understood how the slaves felt who had to make that journey. Christianity teaches us to care.—*John G. Simons, St. Matthew's Lutheran, North Hollywood, Calif.*

• *Deep Resources for Life*

IN his beautifully and sensitively written book of meditations, *Deep Is the Hunger*, Howard Thurman tells of an interesting account which he read some years ago in the *National Geographic* magazine concerning certain trees found growing in the Sahara desert. These trees are not a part of any oasis but stand alone in the midst of the heat and wind, without any obvious source of moisture. It seems that hundreds of years ago, what is now desert was covered with a dank, luxurious growth. As the desert appeared, the vegetation was destroyed, until at last there was nothing left of the past glory except an oasis here and there. Yet not all vegetation disappeared; for there were a few trees that had sent their roots down into the heart of the earth and had discovered deep-flowing rivers. Here the roots are fed so effectively that the trees far above on the surface of the earth are able to stand anything that can happen to them at the hands of the desert heat and blowing sand.

Is this not the secret of those whose lives are grounded deep in the inner resources of life? In a day when the burning winds of hate laden with shifting sands of despair sweep relentlessly onward, the Christian who has tapped the divine resources of that eternal river of life is still able to love and hope and live.—*Warren J. Hartman, Clair Evangelical United Brethren, St. Joseph, Mo.*

Pulpit Calendar

July 1—Dominion Day (Canada).
July 2—The Visitation.
July 4—Independence Day (U.S.A.)
July 6—5th Sunday after Pentecost.
July 13—6th Sunday after Pentecost.
July 20—7th Sunday after Pentecost.
July 27—8th Sunday after Pentecost.
Aug. 3—9th Sunday after Pentecost.
Aug. 10—10th Sunday after Pentecost.
Aug. 17—11th Sunday after Pentecost.
Aug. 24—12th Sunday after Pentecost.
Aug. 31—Festival of Christ the King. Labor Sunday.
Sept. 1—Labor Day.
Sept. 7—14th Sunday after Pentecost.
Sept. 14—15th Sunday after Pentecost.
Sept. 21—16th Sunday after Pentecost.
Sept. 28—17th Sunday after Pentecost.
Sept. 30—Revised Standard Version Bible Observance.
Sept. 28—Oct. 5—Religious Education Week.
Sept. 29—Day of Atonement (Jewish).
Oct. 5—World-Wide Communion Sunday.

SEASONS: Kingdomtide.
ALTAR COLORS: Kingdomtide, green.

(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of national or denominational significance.)

• *When Prayer Helped*

NORMAN Vincent Peale tells the story of a young woman in his church who came to him with a tale of woe in regard to her married life. Dr. Peale asked her if she and her husband had prayed together over their differences. She said: "My goodness, no. I would be afraid to bow my head to pray for fear Bill would throw something at me when I had my head bowed." Dr. Peale laughed and said "Well, a bowed head is in a good position to duck and the hardest target imaginable to hit. Why don't you try it?" So that night when their usual quarrel started the wife turned to Bill and said: "We haven't done too well settling our differences. Why don't we bring God into it and pray about it?" Bill looked at her for a few moments and said, "Well, that is the first sensible thing I've heard for a long time." And they knelt and prayed.

Just the act of seeking God and his guidance means that a couple recognize that their own will and right or way do not come first, but that there is a higher law than their own way. Any couple that prays intelligently adventurously together need not worry too much about the small difficulties that arise.—*Frank A. Court, St. Paul Methodist, Lincoln, Neb.*

• *In the Service of the Soul*

FREDERICK GATES, a Baptist minister, went to John D. Rockefeller about fifty years ago. He warned the rapidly prospering Mr. Rockefeller: "Your fortune is rolling up like an avalanche. You must keep up with it! You must distribute it faster than it grows! If you do not it will crush you and your children and your children's children."

Out of this prophetic word came the Rockefeller Foundation, which up to now has made grants of more than $821 million. The purpose of the foundation is simply "to promote the well-being of mankind throughout the world."

Raymond Fosdick has recently told the story of the Rockefeller Foundation. What a thrilling and enheartening story it is: the story of the attack on hookworm, on yellow fever, on the African mosquito which threatened all Brazil with deadly malaria; the story of public health centers, medical laboratories, ventures into biochemistry and psychiatry for the benefit of all humanity.

As the years went on a significant shift took place in the guiding policy of the Rockefeller Foundation—from the cure of bodies to the cure of souls. World events revealed that the spiritual sickness of society was more dangerous that its physical illness. Mr. Fosdick summed up the story in the words, "A leap of faith across the gulf that separates this frightened present from a saner and better balanced future."—*Roger J. Squire, First Methodist, Red Bank, N. J.*

Sermon Summaries

(Continued from page 23)

and "Let the peace of Christ rule [literally, umpire—make the decisions] in your hearts." He states over and over again that a Christian is a person having the "mind of Christ," and that a church is a group of believers bound together and governed by the mind of Christ.

St. Gaudens' statue of Phillips Brooks in Copley Square, Boston, has inspired thousands who have stopped to study the magnificent figure with the uplifted hand. Behind Phillips Brooks is the figure of Christ, one of his hands on the shoulder of the famous preacher, as if to press him out into the crowds of needy men. A few have criticized the arrangement, stating that Brooks should be left standing alone—on his own two feet. But St. Gaudens is right, for one cannot understand Phillips Brooks apart from Christ. His greatness was the result of Christ's hand on his shoulder, controlling him by his great love.

Full of Good Works

"Full of good works" sums up our purpose for life. The worth of a watch depends upon the works—the finely machined parts, the jewels, the main spring, the workmanship — which result in accuracy and dependability. Performance is the all-important test.

The Christian life must be productive. Paul reminds us, "For we are God's workmanship, created in Christ Jesus for good works." He states that the Scriptures are given to us "that the man of God may be complete, thoroughly furnished [equipped] for every good work."

Our world has no argument against performance. But pronouncements, resolutions, claims and arguments leave a skeptical world cold and unimpressed. Only when backed up by demonstration will men stop to look or pause to listen. Performance is the one unanswerable argument which carries its own conviction.

'Like a Good Watch'

Today, our lives will make no impression unless our performance more closely matches our profession, unless our practices rise more to the level of our pretenses. In terms of attitude, ambition, quality, control and purpose, our lives are to become more "like a good watch" in its various parts—open face, busy hands, pure gold, well regulated, full of good works. Against such lives there is no argument, for when these are seen in demonstration, men will say with the German woman to the Quaker relief worker who kept her alive: "Somehow, somewhere, I just *knew* there must be people like you!"—*Marion de Velder, First Reformed, Albany, N. Y.*

The Welfare State and the Christian Faith

THE time has come when Christian people ought to take a stand about the proper function of the political state in human society. The state is with us every hour that we live, and the Christian has the obligation to know how far he should let this Caesar go in telling him the way to spend the life that God has given him.

It is obvious that Jesus never faced the problem as we have it with us now, and nowhere in his teaching will you find specific affirmations which could guide our thought today. We have to work from principles to practices, and in the struggle toward that end I set before you two sentences from Paul.

The first is: "Bear ye one another's burdens, and so fulfill the law of Christ." The followers of Christ were not to be the petted children of their Father in heaven. They were to love their neighbors as themselves. They were to take up their own crosses.

(Continued on page 26)

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Ministry of Music

By Ernest K. Emurian

A New Hymnal in Review

WHILE the publication of a new hymnal is always a matter of interest, it becomes of major importance when the book has 1037 pages, 752 psalms and hymns, 9 congregational anthems, 127 additional tunes, chants, responses and devotional poems, and 52 pages of acknowledgments and exhaustive indexes. Such a volume is *Congregational Praise,* printed in Great Britain for the Congregational Union of England and Wales (the union of most of the nonconformist churches) by Independent Press, Ltd., Farringdon Street, London (18/6, or about $2.75).

The chairman of the book committee, Rev. K. L. Parry, was ably assisted by the chairman of the musical advisory committee, Eric Thiman, the outstanding nonconformist church musician in England today. Organist and choirmaster at Park Chapel, Crouch End, London, Dr. Thiman is a widely known composer of anthems and cantatas, as well as a very successful leader of congregational singing.

Included in this mammoth volume are 48 hymns by Isaac Watts, 45 by Charles Wesley and 20 by James Montgomery. Leading the composers is Henry Smart with 27 tunes, followed closely by John Dykes with 19 and Joseph Barnby with 18. Dr. Thiman harmonized or adapted 76 of the tunes, and prepared descants for many others.

Since in England the half-note is the unit of musical measure, rather than the quarter-note, most of the tunes conform to this ancient ecclesiastical style, being written in half and whole notes. This does not imply that the hymns are to be sung more slowly; it is but deference to established custom. Americans, accustomed to having their stanzas printed between the staves, will find the English custom of printing music and words separately somewhat confusing. Doubtless our English cousins will return the compliment after examining recent American hymnals. Americans who sing just the first, second and last stanzas will be surprised at the inclusion of as many as six and seven stanzas in numerous instances. In contrast, the third stanza ("What though the spicy breezes . . .") is omitted from Bishop Heber's missionary hymn "From Greenland's Icy Mountains."

All of which leads to a paraphrase of George Bernard Shaw: "America and Britain are two countries divided by the same hymnal." Even the names of the tunes are different. *Hamburg* ("When I Survey") one of the most famous tunes by the father of American hymnology, Lowell Mason, is called *Boston; Italian Hymn Trinity* ("Come, Thou Almighty King") is named *Moscow;* "Jesus Shall Reign" is sung to the Lowell Mason tune *Galilee,* while our *Galilee* is an 8.7.8.7. tune to which we sing "Jesus Calls Us." *St. Agnes* is 10.10.10.10 instead of the familiar C. M. Webb's tune for "Stand Up for Jesus" is called *Morning Light* instead of *Webb.* "O Little Town of Bethlehem" seems orphaned without Redner's tune *St. Louis,* having been adopted by a tune named *Christmas Carol,* which Augustine Smith called *Town of Bethlehem* back in 1936. If all this discourages you, then petition the Hymn Society of America to cooperate with its sister society in England to standardize the names of familiar, widely used hymn tunes. That it may never be done is a grim prospect indeed!

If the Christians of England and Wales sing even the percentage of hymns that Americans use in their larger hymnals they must be a singing people. Recommended alternate tunes for many hymns, suggestions that some stanzas be sung in unison rather than in the usual four parts, footnotes listing the pages on which familiar tunes may be found arranged in higher or lower keys, all add to the effectiveness of this book and attest to its careful preparation. That the patriotic song "The Battle Hymn of the Republic" is included (#176) with its familiar tune, *Glory, glory halellujah* (as appendix #26) is evidence that the editors considered the needs and desires of the people as much as their own tastes and standards.

With few exceptions, the gospel song is missing, and tunes with a chorus or refrain are few and far between, even in the splendid Children's Section.

All who are impressed with this hymnal will eagerly await its "Companion," which will contain historical notes on all the hymns and tunes.

Sermon Summaries

(Continued from page 25)

They were to deny their own selfis wills. They were to bear the burden of their fellow men.

Insofar as the welfare state attempts to lead the strong to bear th undue burdens of the weak, it stand within the area which Paul envisione and deserves the approbation of th Christian conscience. The world is s constructed and our human institu tions are so conceived that inevitabl many people stagger under blow which no man could receive and no be downed. It is a proper function o the state to make it possible for all it members to bear each other's burden when those burdens are too heavy fo the individual to carry alone. Th state is doing right in gathering u together in one great national com munity which will steadily do fo people in need the things which in hi noblest moments each of us would d himself if he could, but which throug ignorance, inability or temporary in disposition he does not do until hi own little strength is merged with th might of his fellows. Christian peopl bear one another's burdens and s fulfill the law of Christ.

But in attempting to evaluate th welfare state we Christians must hee another sentence of Paul's: "Ever man shall bear his own burden." Thes words too are deeply Christian, and think it is the temptation to disregar this fundamental law of human lif which constitutes one of the majo perils in the welfare state. It is th attempt to get something for nothing the growing conviction that the stat owes us a living, the hunger for abso lute security against anything lif may do to us, the subtle longing t return again to the conditions of child hood where all our wants were pro vided for and all our perils foreseen and fended away.

From the single standpoint of the country's material well-being the in telligent Christian should have n difficulty in understanding the folly of such attempts and attitudes; but even more important are the country's moral well-being and the loss of our freedom. When Christian people think about the welfare state in the light of the Christian faith, they cannot disregard these dangers, and Christian people stand with Paul in holding that up to the end of his strength every man should bear his own burden. For only thus can he be truly a free man.—*Roy M. Pearson, Hancock Congregational, Lexington, Mass.*

Paradox

I gave away a half my goods,
And half my goods remained;
I gave away a half my love,
And twice my love I gained.

HAROLD W. ROUPP.

Not a Gospel for Grasshoppers

And Moses sent them to spy out the land of Canaan . . . and they brought up an evil report of the land . . . saying . . . *And there we saw giants, the sons of Anak: and we were in our own sight as grasshoppers, and so we were in their sight.*—Num. 13.

THESE are bleak and troublous days. The hellfires of war and revolution smolder and flare round the world. But crisis is no new thing in the history of man. The children of Israel faced an appalling situation as they approached the Promised Land. Their spies had reported it to be truly a land of milk and honey—but garrisoned by giants! They were afraid, and they filled the people with a mighty fear. "We were in our own sight as grasshoppers," they whined. And you can't conquer even the promised land with men who feel like grasshoppers!

Only Caleb and Joshua had the courage to cry out: "Let us go up at once and possess it!" They showed the same indomitable spirit as Garibaldi, when he challenged his men: "Soldiers, what I have to offer you is fatigue, danger, struggle and death; the chill of the cold night, heat under the burning sun. . . . No lodgings, no munitions, no provisions, dangerous watch-posts, and continual struggle with bayonets against batteries. Those who love freedom and their country may follow me!"

Yes, we do live in difficult and dangerous times. But the God of our fathers is still *God.* He hasn't abdicated, and he certainly won't desert us now. Are we grasshoppers to let anyone, even giants, tread us down in dust and muck? Or are we the children of God and the sons of our fathers?

The prospects *are* grim today. But they have been grim before. Recall the way in which the first century Christians faced a hostile world—triumphantly! The gall of them! By any man's standard they hadn't a chance in the world. But then, they were not measuring life by any *man's* standard. It was the "measure of the stature of the fullness of Christ" that they were using. Christianity was never a gospel for grasshoppers.

As Paul declared when he undertook a perilous new venture, "A great door and effectual is opened unto me, *and* there are many adversaries!" Note how he says "and," not "but." He takes the danger in his stride.

And remember, too, that not all crises are on a world scale. At a given moment, the focal point of discord may not be off in Berlin or Korea. We often fight lonely skirmishes all by ourselves, against the same cruel forces of evil and darkness right in our own back yard.

It is true that the giants of evil, the sons of Anak, bestride continents with their hobnailed boots. And there are fiendish little personal demons of evil that torment us one by one. But with God's help we can overcome them and cast them out. For we are *not* grasshoppers. We are the children of God, the very heirs of his Kingdom.

And the promised land, the land of peace and prosperity, of happiness and purity and good health, of justice and brotherhood and good will, of mercy and freedom and truth—the promised land is our heritage, our very own heritage. Let us go in and possess it!—*Francis H. Stevens, Zion United, Moose Jaw, Sask.*

The Value of Great Thoughts

Think on these things.—Phil. 4:8.

"A PENNY for your thoughts." That's too cheap! Thoughts are worth millions. Emerson once said, "Thoughts rule the world". They do. Every law was once a thought. Every great historic document was first in the mind of some great leader. The Magna Charta, the Declaration of Independence, the Constitution of the United States—all were thoughts before they became documents. Every fireside, every church, every monument was once a thought.

"A penny for your thoughts"—is that all your thoughts are worth? Our lives are shaped by the thoughts of our parents. They created the intellectual, social and spiritual atmosphere of our lives. The thoughts they entertained, the dreams they had, the visions they saw have affected our lives. Our children will be influenced by our thoughts and aspirations. "A penny for your thoughts"—no, that is too cheap.

Our thoughts shape and determine our lives and the lives of others. Some thoughts are costly. The plans and purposes and thoughts of criminals are costing our government millions every year. Evil thoughts produce evil deeds, and evil deeds are costly. Someone has said, "We sow a thought and we reap an act, we sow an act and we reap character, we sow character and we reap destiny."

Since thoughts are so important, we might ask, What influences our thoughts? What causes us to think as we do? The answer is not simple, but at least in part it is this: The books we read, the friends we have, the things we see, the things we hear.

But that is not all. Many years ago a man was walking down a dusty trail. He entertained thoughts of hatred and malice and persecution. He met the invincible Christ on that lonely, dusty road to Damascus. That traveler was Paul. Before he met Christ and surrendered his life to him, he persecuted the Christians. Christ changed the thoughts and mind of Paul completely. He became an ambassador of the Prince of Peace instead of a persecutor of Christians. What a complete revolution!

A penny for your thoughts? No, not if Christ is in your heart. Then they are worth millions.—*Harry P. Lundell, Northbrook Presbyterian, Northbrook, Ill.*

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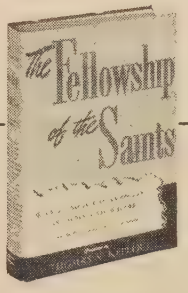

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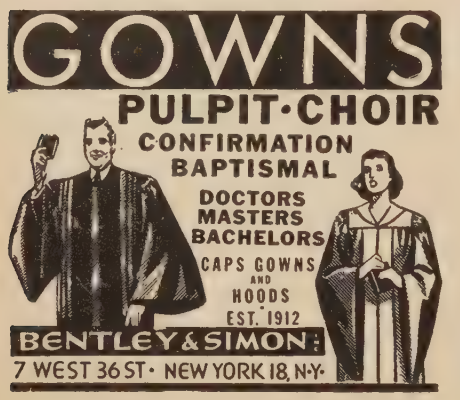

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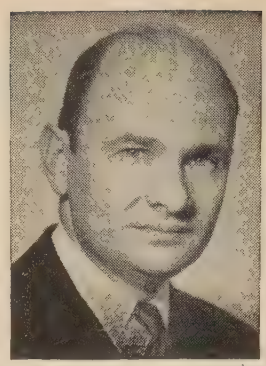

Come Let Us Worship

By Clarence Seidenspinner

Religious Art of Today

THE recent Chicago exhibit of contemporary religious art, sponsored by the Liturgical Arts Society, should not go unnoticed. In the galleries at Michigan and Van Buren the Liturgical Arts Society gathered for effective public presentation 91 pieces of religious art, many of them breathtaking in their vital beauty. Here, certainly, was an expression of the inner dynamism that has kept the Roman Catholic Church alive and growing for hundreds of years. An ultra-Protestant Christian, like your columnist, wandering into this exhibit would naturally discover much that he did not like because of its definitely Roman Catholic content. A few pieces were not appealing because of technique or extreme radicalism from the point of view of artistry. By and large, however, even a conservative Protestant would exclaim, "How tremendously alive this grouping of art appears to be!"

One of the very beautiful paintings by Henselmann depicted Jesus and the women. Though very modern indeed in treatment and spirit, it was still conventional enough to make it acceptable and very attractive. Henselmann also did a fine study for a stained glass window of the Holy Child which was utterly exquisite. Lovers of Lauren Ford's Connecticut Madonnas and Nativities would rejoice at the beautiful "Immaculate Conception" of A. R. Zarlenga. Here is another modern Mary which, if it becomes more widely known, will capture popular fancy and will be hung in the rooms of Protestant Sunday schools as a fine picture of the mother of Jesus.

For people who love sheer abstractions (and these can be very beautiful and disarming), "Mother and Child" by Marylou Miktyn is highly satisfying. Here in the loveliest green and golden brown oils are lyrical swirls of color which suggest the basic pattern form that a design of Mother and Child conceivably might take. In this form of abstraction much is left to the imagination of the individual; he brings to it his own resources of visualization. This is always true in regard to an artistic experience. It is true even in the theater where a play is presented. Cut into the proscenium arch of Chicago's Goodman theater, for example, are these words, so utterly true: "You, yourself, must set flame to the fagots you have brought." "Mother and Child," in golden swirls, comes alive for the eager and seein eye.

Lorraine Iverson has done a Cruc fixion that is a tremendous symphon in suffering. Jesus on the cross is sur rounded by panels depicting all th suffering people of the world. It bring to one a sense of the unutterabl burden and cruelty of life so need lessly inflicted upon mankind, and th special way in which the sufferin Christ shared the agony of his fellow —all of this in the modern idiom which is able to accentuate sufferin without making it photographic.

Included in the exhibit wer ceramics, stained glass, enamel ware lithographs, manuscripts, metalwork a few superb vestments, and photo graphs of several church building built of native materials and in th modern manner. These various items in addition to the water colors and oi paintings, reflected something of th range of art which can finally suppor the service of divine worship.

Of course, mankind can worshi without paintings, stained glass, pul pit, altar, beautiful churches or any o the other arts associated with the cele bration of the liturgy. Even the hol communion may be served on kitche plates and with ordinary coffee cups Nevertheless, the spiritual part o man's nature bids him adorn an beautify those places and instrument which he has set apart for the worshi of God. An exhibit such as this bring to mind again the amazing thoughful ness and sensitiveness of the human spirit as it seeks to give visual form to its longing and love for God.

A particular significance of this ex hibit is the reflection of the freedom of the human spirit that is possible even in a conventional church when it seeks vital forms through which to portray this love for the Divine. An exhibit like this puts Protestantism to shame. It will be a long time before Protestant Christians are as free as their Catholic brethren to express the modern spirit in the adornment of the house of God.

Modern Architecture

Great fame awaits the architect
Who first proclaims the news—
He has designed a modern church
With no front pews!

EVERETT W. LORD.

Books in Brief

God in History

THE IRONY OF AMERICAN HISTORY. By **Reinhold Niebuhr.** Scribners, $2.50. Had this book been published anonymously in all probability few readers of Niebuhr would be fooled on the author. It is typically Niebuhrian in being all meat and plenty tough for the average reader, as well as in its rewarding insights into the pretensions of American life and history. These chapters, joining together two series of lectures on foundations, present not the least temptation to be dragged into the pulpit for use as sermons. Nevertheless the preacher will be a truer prophet for this generation for having his thinking stabbed by such shafts as: "The pretensions of virtue are as offensive to God as the pretensions of power"; "The fanaticism of the priests [of the crucifixion] is the fanaticism of all good men who do not know they are not as good as they esteem themselves"; "The crown of irony lies in the fact that the most obvious forms of success are involved in failure on the ultimate level." This menu is loaded for the preacher.—*Dwight F. Putman, Central Pennsylvania Synod, U. L. C., Harrisburg.*

THE RETURN TO MORALITY. By **Charles W. Lobey.** Doubleday, $2.00. In this book, the crusading senator from New Hampshire exposes the corruption of our day in all its shamelessness. He points to a return to religion as the only way out. The volume is filled with ammunition for the modern prophet's pulpit artillery.—*Frank L. Titus, All Saints, Syracuse, N. Y.*

The Bible Today

THE GOSPEL OF ST. MARK: A NEW TRANSLATION IN SIMPLE ENGLISH FROM THE NESTLE GREEK TEXT. By **Edward Vernon.** Prentice-Hall, $2.00. The translator's aim has been to produce a version of Mark for "the average intelligent child of 12 years and upwards." He knows how to grip young minds with a story, and his English rages race along with the breathtaking Greek of this Gospel of Action. But in trying to produce a translation that will explain itself to a generation of otherwise reluctant Bible readers, he has sacrificed accuracy and embellished the text to such a degree that his book does not justify its claim to be a translation. Actually it is a paraphrase on the basis of Nestle's fifth edition (1904), with considerable commentary thrown in. "It is easier for a camel to make itself small enough to go through the eye of a needle than for a rich man to make himself humble enough to squeeze into the country of God" is typical of this combination. "Pay box" or "tax office" hardly makes Levi's business any clearer. In a day when our 12-year-olds are fascinated by the technical terms of radar and space ship there is all the more reason why they should be challenged to explore the meanings of the great words of the Christian vocabulary. Without this challenge our budding scientists are more likely to dismiss Bible study as "Sunday-school stuff."—*Raymond T. Stamm, Lutheran Theological Seminary, Gettysburg, Pa.*

THE CONDENSED BIBLE. Compiled by **William A. Locke.** Exposition Press, $4.00. The *Condensed Bible* professes to contain "all Bible gems, Genesis through Revelation." It uses the Authorized Version, but omits much of the obscure sections which puzzle the general reader and hold little for his enlightenment. It arranges graphically under appropriate headings many of the sections and stories which are buried in the conventional text. One defect of the book is that, like the Authorized Version, it makes no distinction between the prose and poetic portions of the Bible text. Another defect is that it is too condensed. The condensed Isaiah, for example, omits the story of Isaiah's call in the temple, and moreover makes no division between First and Second Isaiah, nor does it indicate that they belong to two entirely different historical periods. Many such examples could be quoted. The compiler has manifestly put a good deal of devoted labor into the production of this book, and as it is it may be a valuable aid to many readers who find it difficult to follow the Authorized Version with understanding. A second edition can further the compiler's excellent purpose by a number of helpful improvements.—*Ernest Marshall Howse, Bloor Street United, Toronto, Canada.*

BIBLICAL AUTHORITY FOR TODAY. Edited by **Alan Richardson** and **Wolfgang Schweitzer.** Westminster, $4.00. This is the awaited symposium of the World Council of Churches on the biblical authority for the church's social and political message. Each contribution is rich, penetrating and scholarly. The first part is consciously an interpretation of Scripture according to ecclesiastical authorities of various nations and continents. This is a remarkable pioneering volume which it would have been folly to project ten or twenty years ago. It is amazing that in only four pages could be brought together such finality in clarification and application of the guiding principles for interpretation. The essays will make an excellent text for students of the ecumenical movement and should be a companion volume for all who have the report of the Amsterdam Assembly, *Man's Disorder and God's Design.* The book fulfills its purpose in demonstrating how the message of the Bible might be brought to bear upon our modern dilemmas rather than as fixed and final pronouncements of Christian truth in these matters. The Bible can give authoritative guidance to the man of today. Following biblical guidance means making a serious attempt to listen for God's Word and to be led by it.—*James W. Claypool, American Bible Society, Chicago.*

THE GREATEST BOOK EVER WRITTEN: THE OLD TESTAMENT STORY. By **Fulton Oursler.** Doubleday, $3.95. Taking the Bible at its face value, disregarding the critics completely, and written in a style that will make many a literary purist wince at times, another potential best-seller has been launched. The heart of biblical history from the Garden of Eden to Bethlehem's manger is faithfully retold by an expert story-teller with a skip here and an embellishment there—and interestingly throughout. Not too valuable for the preacher except as a gift for his laymen.—*Herman J. Kregel, Post Chaplain, U. S. Military Academy, West Point, N. Y.*

PRIMITIVE GOSPEL SOURCES. By **P. B. W. Stather Hunt.** Philosophical Library, $6.00. A parish rector writes a scholarly volume—he is British. Clear, readable and informative. But don't read it if you prefer verbal inspiration.—*W. B. Bryan, Minneapolis, Minn.*

The Devotional Life

★JESUS' SPIRITUAL JOURNEY AND OURS. By **Thomas S. Kepler.** World Pub. Co., $2.00. We are indebted to Kepler for his several publications which have introduced the saints to our contemporary generation afresh. Now he writes a devotional book that follows the main events in the life of Jesus in chronological order and pauses to reflect and meditate on them with a vital and dynamic exposition that leaves the impression that Jesus fits the contemporary world with real relevance. The essays are brief, filled with excellent and pertinent illustration from yesterday and today, and employ the best scholarship in their exegesis. A real aid to the preacher in stimulating thought and suggesting the kind of spiritual values our world needs.—*Clifford Ansgar Nelson, Gloria Dei Lutheran, St. Paul, Minn.*

THE TREASURY OF QUIET TALKS. Selections from **S. D. Gordon.** Introduction by **John W. Bradbury.** Revell, $2.50. Admirers of S. D. Gordon will welcome the appearance of this "treasury," which might well be called "The Best of S. D. Gordon." The editor has made every effort to glean from some 14 of the "Quiet Talks" series what he considers "the most representative of Gordon's compelling message." The earnest, straightforward simplicity of his messages has endeared them to many people. Mr. Gordon died in 1936, but it is safe to predict that his books will be read for several decades to come. —*Stiles Lessly, First Congregational, De Kalb, Ill.*

(★★★★You can't afford to be without it; ★★★Unusually valuable to the preacher; ★★Above average in its field; ★A good buy; No star, depends on your taste and need.)

Books Preachers Are Reading

May	June	This Month	An analysis based on reports from leading religious booksellers and from the reading of the Pulpit's distinguished editorial associates and book reviewers.
3	1	1	**Questions People Ask.** *Robert J. McCracken. Harper,* $2.50
9	2	2	**Go Inquire of the Lord.** *Gerald Kennedy. Harper,* $1.50
	9	3	**A Protestant Manifesto.** *Wilfred E. Garrison. Abingdon-Cokesbury,* $2.75
	10	4	**Guide to the Christian Faith.** *Wm. A. Spurrier. Chas. Scribner's Sons,* $2.50
4	3	5	**The Interpreter's Bible.** *Vol. VII. Abingdon-Cokesbury,* $8.75
1	4	6	**A Man Called Peter.** *Catherine Marshall McGraw,* $3.50
10	6	7	**The Church Militant.** *Harold A. Bosley. Harper,* $2.00
8	5	8	**By the Way: An Autobiography.** *Francis J. McConnell. Abingdon-Cokesbury,* $3.50
7	8	9	**Rufus Jones Speaks to Our Times.** *Edited by Harry Emerson Fosdick. Macmillan,* $4.00
		10	**Marching Off the Map.** *Halford E. Luccock. Harper,* $2.50

The Editor's Page

The Event of the Month

FOR about twenty years, the Disciples of Christ were Baptists. That was from 1810 to 1830. Their relations were not too comfortable on either side, and the Disciples withdrew—or were withdrawn from—and went their own way. In May of this year the general conventions of the American Baptists and the Disciples were held simultaneously in Chicago. Three united sessions were held—the third a union communion service. At the first united session, two ministers—Dr. Edward H. Pruden of Washington, D. C., for the Baptists, and Dr. Hampton Adams of St. Louis for the Disciples—interpreted the "witness" of their respective denominations in able addresses. Much history was recounted by both speakers. Dr. Adams emphasized the conception of the unity of the church as providing the initial impulse which called the Disciples into existence. (This was pretty hard for the Baptists to take as they remembered the early relation and separation of the two bodies!) But Dr. Adams conceded, in effect, that though this ideal is now, happily, at the center of Disciples thought, it had been carried through the century and a half in an earthen vessel! Dr. Pruden stated the fundamental principle of the Baptists as "the supremacy of the New Testament in all matters of the church's faith and practice." A Presbyterian or Methodist who might have been in the convention would surely squirm on hearing this claim. As to church union, Dr. Pruden used much more cautious language than Dr. Adams. But at the end he said: "More fellowship of the type we are enjoying tonight, and more cooperative activity . . . will inevitably lead us into a more visible unity than we have yet achieved." It would have been most edifying had either speaker, or both, discussed the differences that led to the separation of the two bodies and what has happened to these differences in the 20th century.

Baptists and Disciples Renew Old Acquaintance

The Book of the Month

THE COSMIC CHRIST, *by Allan D. Galloway. Harper, $4.00.*

THIS BOOK has at once puzzled and fascinated me. Having not only read it, but reread it with care, I am not sure that I even understand it! Yet for any reader who has even an amateur's acquaintance with the philosophy of Kant and Hegel it has something to say about the Christian faith that will haunt his thoughts until he comes to terms with it. One is startled to be told that the fundamental problem with which all modern thought has wrestled since Descartes, was solved in Jesus Christ! This is the problem of overcoming the dualism which set the world of consciousness over against the world of nature. The redemption which Christ wrought was a cosmic event. It not only changed man; it also changed his world. Thus the duality between man and nature, between the knower and the known, which philosophers have never been able to resolve by rational thought, is resolved in Christ. This is a tremendous claim. Its exposition takes us into the depths of existentialism and comes out on the familiar pages of the New Testament. It is absurd for me to try, in this tiny space, to state the thesis of this book. But I recommend it to my theological betters in hope that their opinion may help me form my own. The book was first published in England where the author lives. Professor Paul Tillich has written a favorable comment for the American edition.

A Thought for the Month

THE GOSPEL is a message of comfort. Its key word is "blessed"—blessed are they that mourn. It speaks to the distressed, the bereaved, the perplexed, a word of hope and calmness and strength. The minister is the messenger of this blessedness. In his pastoral relation with those who are overborne with misfortune and anxiety, his is the high duty to bring the comforting word. This, too, must ever be the burden of his pulpit ministry. He will often be tempted to neglect it, particularly in a time of national and world crisis, like our own. He will feel the urgency of the moral issues involved in the crisis and will rightly feel the constraint of conscience to discuss them. He is called not only to comfort people but to disturb them with a "divine discontent." Otherwise he only confirms the Marxian jibe that religion is the opiate of the people. Christian faith is both "quietistic" and "activistic." It can be said to rest upon two great texts: "*Stand still* and see the salvation of God!" and "Speak unto the children of Israel that they go *forward!*" No true minister can himself be comfortable if his ministry soothes the church into inaction in the presence of great social issues upon which it is called to bear a forthright witness. To preach comfort without encouraging complacency, and to preach Christian duty without losing contact with the source of divine grace from which duty springs—this is the supreme achievement. These two functions held together in a single ministry qualify even the humblest minister for a place in the noble company of the authentic prophets of God's word.

Comforted, but not Comfortable

Charles Clayton Morrison

For the Record—

SOME of our readers will already know that Miss Dorothy Thompson, the well known American columnist, and I were recently asked to undertake a good-will tour on behalf of the American people to the peoples of the Middle East. The purpose of our trip was to strengthen the bonds of friendship between our country and the Middle Eastern countries, bonds once strong and firm but sadly weakened over the past few years. In connection with this trip I also visited Italy, Switzerland and Germany. I had not been in any of these countries since 1949 and I must confess I was surprised at the deterioration in the prospects for peace which was everywhere apparent.

I am still firmly convinced that war is not inevitable. I am of the opinion that it is nearer now than in 1949. Three most important factors making for war seem to me to be: (1) the failure of political communism; (2) the failure of the West to take the initiative in a vast and dramatic activity for peace; and (3) the failure of American-Middle Eastern policy.

The fact that Russia has failed in its attempt to halt the success of Marshall plan aid in western Europe and has failed to win popular support in the satellite countries of eastern Europe and Asia may drive the Politburo to wage a war to save itself. This does not mean that ideological communism has also failed. As a matter of fact there are many evidences that communism, with a small "c," is on the verge of new successes in both Europe and Asia. The possibility that such successes would be capitalized on by the Soviet Union is certainly not out of the picture, and the need for NATO and Middle Eastern defense remains very real.

I would like to suggest that a tremendous need exists for a program of psychological "peacefare." We must learn to "wage the peace." This cannot be done by building up a war machine on the one hand without developing a strong program for peace entirely apart from the war machine on the other hand. There must also be a corollary move looking to disarmament. We must develop large-scale programs of economic assistance which are in no way related to our military program. Otherwise it will be impossible effectively to counteract the growing conviction among the peoples of the world that America wants war.

This is particularly true in the Middle East where America has in the past five years deteriorated from its position as the most favored nation to become the "most dispised nation." We cannot expect this relationship to change as long as we blithely continue almost daily to take stands or to act in a manner calculated to offend the great majority of Middle Eastern people.

G. E. H.

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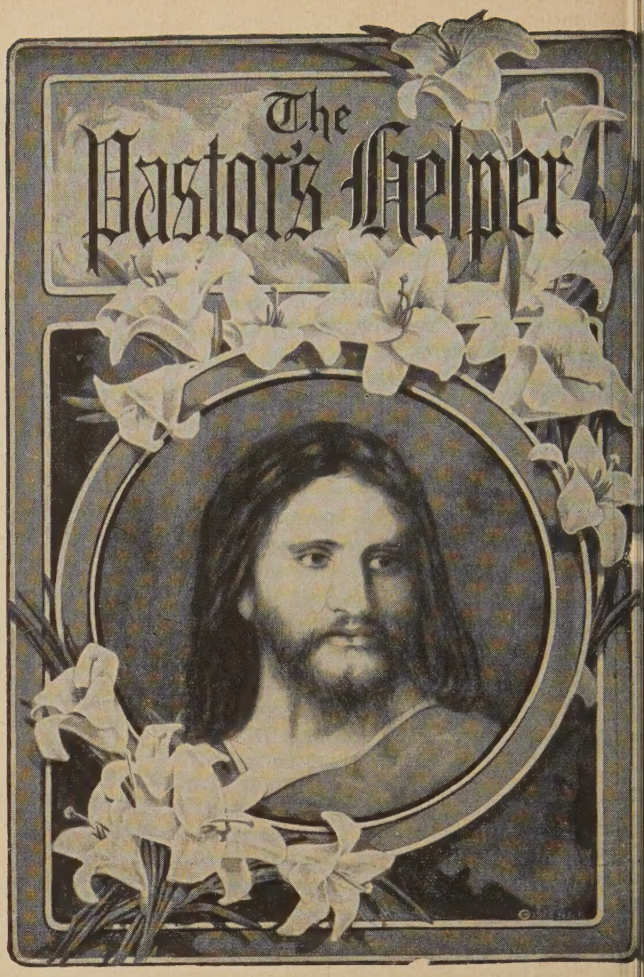

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